

ARABIAN NIGHTS



Dec. 25th 1931.

To Betty.
from, I

Mrs Guerdan.



IMMEDIATELY THE PALACE WAS TRANSPORTED INTO CHINA (*page 202*)

THE ARABIAN NIGHTS' ENTERTAINMENTS

ADAPTED BY
EDWIN GILE RICH

WITH ILLUSTRATIONS IN COLOR BY
LACY HUSSAR



BOSTON AND NEW YORK
HOUGHTON MIFFLIN COMPANY
The Riverside Press Cambridge

COPYRIGHT, 1921 AND 1929, BY HOUGHTON MIFFLIN COMPANY

ALL RIGHTS RESERVED INCLUDING THE RIGHT TO REPRODUCE
THIS BOOK OR PARTS THEREOF IN ANY FORM

The Riverside Press
CAMBRIDGE · MASSACHUSETTS
PRINTED IN THE U.S.A.

CONTENTS

CHAPTER	PAGE
I. King Schahriar and Schahzenan	3
II. The Story of the Merchant and the Genie	12
III. The Story of the First Old Man and the Deer	17
IV. The Story of the Second Old Man and the Two Black Dogs	21
V. The Story of the Fisherman and the Genie	25
VI. The Story of the Young King of the Black Isles	38
VII. Story of Prince Beder and the Princess Jahaun-Ara	47
VIII. The Story of the Enchanted Horse	87
IX. The Story of Prince Ahmed and the Fairy Perie Banou	109
X. The Story of Aladdin; or, The Wonderful Lamp	151
XI. The Adventures of the Caliph Haroun Al Raschid	212
XII. The Story of Baba Abdalla	215
XIII. The Story of Sidi Nouman	223
XIV. History of Cogia Hassan Alhabbal	227
XV. The History of Ali Baba and of the Forty Robbers Killed By One Slave	247
XVI. The History of Prince Zeyn Alasnam and the Sultan of the Genii	277
XVII. The Story of Sindbad the Sailor	295
XVIII. The Story of the Little Hunchback	340

**THE ARABIAN NIGHTS'
ENTERTAINMENTS**

CHAPTER I

KING SCHAHRIAR AND SCHAHZENAN

IT is written in the chronicles of the ancient Persian monarchs that there once lived an illustrious king, beloved by his own subjects for his wisdom and prudence, and feared by his enemies for his courage and for the hardy and well-disciplined army of which he was the leader. This prince had two sons, the elder called Schahriar, and the younger Schahzenan, both equally good and deserving of praise.

The old king died at the end of a long and glorious reign, and Schahriar, his eldest son, ascended the throne and reigned in his stead. A friendly contest quickly arose between the two brothers as to which could best promote the happiness of the other. The younger, Schahzenan, did all he could to show his loyalty and affection, while the new sultan loaded his brother with all possible honors, and in order that he might in some degree share his own power and wealth, bestowed on him the kingdom of Great Tartary. Schahzenan went immediately and took possession of the empire allotted him, and fixed his residence at Samarcand, the chief city.

After a separation of ten years Schahriar ardently desired to see his brother, and sent his first vizier, with a splendid

THE ARABIAN NIGHTS

embassy, to invite him to revisit his court. Schahzenan being informed of the approach of the vizier, went out to meet him, with all his ministers, most magnificently dressed for the occasion, and urgently inquired after the health of the sultan, his brother. Having replied to these affectionate inquiries, the vizier unfolded the more especial purpose of his coming. Schahzenan, who was much moved at the kindness and recollection of his brother, then addressed the vizier in these words: "Sage vizier, the sultan, my brother, does me too much honor. It is impossible that his wish to see me can exceed my anxious desire of again beholding him. You have come at an opportune moment. My kingdom is tranquil, and in ten days' time I will be ready to depart with you. In the meanwhile pitch your tents on this spot, I will take care and order every refreshment and accommodation for you and your whole train."

At the end of ten days everything was ready. Schahzenan took a tender leave of the queen, his consort, and accompanied by such officers as he had appointed to attend him, left Samarcand in the evening, to be near the tents of his brother's ambassador, with the intention of proceeding on his journey early on the following morning. Wishing, however, once more to see his queen, whom he tenderly loved, he returned privately to the palace, and went directly to her apartment, when, to his extreme grief, he found that she loved another man better than himself. The unfortunate monarch, yielding to the first outburst of his indignation, drew his scimitar, and with one rapid stroke changed her sleep into death.

KING SCHAHRIAR AND SCHAHZENAN

Having thus satisfied his revenge, he went from the city as privately as he entered it, and returned to his pavilion. On his arrival, he did not mention to any one what had happened, but ordered the tents to be struck, and began his journey. It was scarcely daylight when they commenced their march to the sound of drums and other instruments. The whole train was filled with joy, except the king, who could think of nothing but his queen, and he became a prey to the deepest grief and melancholy during the whole journey.

When he approached the capital of Persia, he perceived the Sultan Schahriar and all his court coming out to greet him. What joyful sensations arose in the brothers' breasts at this fraternal meeting! They alighted and embraced each other; and after a thousand expressions of regard, they remounted and entered the city amid the acclamations of the multitude. The sultan conducted the king, his brother, to a palace which had been prepared for him. It communicated by a garden with his own and was even more magnificent, as it was the spot where all the splendid entertainments of the court were given.

Schahriar immediately left the King of Tartary, in order that he might have time to bathe and change his dress; on his return from the bath he went immediately to him again. They seated themselves on a sofa, and conversed with each other at their ease, after so long an absence; and seemed even more united by affection than blood. They ate together at supper, and after their repast they again conversed, till Schahriar, perceiving the night far advanced, left his brother to rest.

The unfortunate Schahzenan retired to his couch; but if

THE ARABIAN NIGHTS

the presence of the sultan had for a while suspended his grief, it now returned with redoubled force. Every circumstance of the queen's death arose to his mind and kept him awake, and impressed such a look of sorrow on his countenance that the sultan could not fail to remark it. Conscious that he had done all in his power to testify the sincerity of his continued love and affection, he sought diligently to amuse his brother, but the most splendid entertainments only served to increase his melancholy.

Schahriar, having one morning given orders for a grand hunting party, at the distance of two days' journey from the city, Schahzenan requested permission to remain in his palace, excusing himself on account of a slight indisposition. The sultan, wishing to please him, gave him his choice, and went with all his court to partake of the sport.

The King of Tartary was no sooner alone than he shut himself up in his apartment, and gave way to a sorrowful recollection on the calamity which had befallen him. As, however, he sat thus grieving at the open window looking out upon the beautiful garden of the palace, he suddenly saw the sultana, the beloved wife of his brother, meet a man in the garden and hold secret conversation with him. Upon witnessing this interview, Schahzenan determined within himself that he would no longer give way to such inconsolable grief for a misfortune which came to others as well as to himself. He ordered supper to be brought, and ate with a better appetite than he had before done since his departure from Samarcand, and even enjoyed the fine concert performed while he sat at table.

KING SCHAHRIAR AND SCHAHZENAN

Schahriar, on his return from hunting at the close of the second day, was delighted at the change which he soon found had taken place in his brother, and urgently pressed him to explain both the cause of his former deep depression, and of its sudden change to his present joy. The King of Tartary being thus pressed related to his brother the whole narrative of his wife's death. Schahriar expressed his full approval of his conduct, "I own," he said, "had I been in your place, I should perhaps have been less easily satisfied. I should not have been contented with taking away the life of one woman, but should have sacrificed a thousand to my resentment. Your fate, surely, is most singular, nor can have happened to any one besides. Since, however, it has pleased God to afford you consolation and as I am sure it is equally well founded as the cause of your grief, inform me I beg of that also and make me acquainted with the whole."

The reluctance of Schahzenan to relate what he had seen yielded at last to the urgent commands and entreaties of his brother and he revealed to him the secret of the faithlessness of his own queen. On hearing these dreadful and unexpected tidings the rage and grief of Schahriar knew no bounds. He far exceeded his brother in his invectives and indignation. He immediately sentenced to death his unhappy sultana and the unworthy accomplice of her guilt; and not content with this, in all the power of an Eastern despot, he bound himself by a solemn vow, that in the future he would marry a new wife every night and command her to be strangled in the morning. Having imposed this cruel law upon himself, he swore to observe it immediately on the departure of the king

THE ARABIAN NIGHTS

his brother, who soon after had a solemn audience of leave, and returned to his own kingdom laden with the most magnificent presents.

When Schahzenan was gone the Sultan began to put into execution his unhappy oath. He married every night the daughter of some one of his subjects, who, the next morning, was ordered out to execution. However hateful these commands were to the benevolent grand vizier, he was obliged to submit at the peril of the loss of his own head. The report of this unexampled cruelty spread a panic of universal fear through the city. In one place a wretched father was in tears for the loss of his daughter; in another the air resounded with the groans of tender mothers, who dreaded lest the same fate should attend their offspring. In this manner, instead of the praises and blessings with which till now they loaded their monarch, all his subjects poured out curses on his head.

The grand vizier, who, as has been mentioned, was the unwilling agent of this horrid injustice, had two daughters; the elder was called Scheherazade, and the youngest Dinarzade. Scheherazade was possessed of a degree of courage beyond her sex. She had read much and was possessed of so great a memory that she never forgot anything once learned; her beauty was only equaled by her virtuous disposition and the vizier was passionately fond of so deserving a daughter.

As they were conversing together one day, she made a request of her father to his very great astonishment, that she might have the honor of becoming the sultan's bride. The grand vizier endeavored to dissuade his daughter from her

KING SCHAHRIAR AND SCHAHZENAN

intention by pointing out the fearful penalty of an immediate death attached to the favor which she sought. Scheherazade, however, persisted in her request, intimating to her father that she had in her mind a plan which she thought might be successful in making a change in the intention of the sultan, and in putting a stop to the dreadful cruelty exercised toward the inhabitants of the city.

"Yes, my father," replied this heroic woman, "I am aware of the danger I run, but it does not deter me from my purpose. If I die, my death will be glorious; and if I succeed, I shall render my country an important service."

The vizier was most reluctant to allow his beloved child to enter on so dangerous an enterprise, and endeavored to dissuade her from her purpose.

At length the vizier, overcome by his daughter's firmness, yielded to her entreaties; and although he was very sorry at not being able to conquer her resolution, he immediately went to Schahriar, and announced to him that Scheherazade herself would be his bride on the following night.

The sultan was much astonished at the sacrifice of the grand vizier. "Is it possible," said he, "that you can give up your own child?"

"Sire," replied the vizier, "she has herself made the offer. The dreadful fate that hangs over her does not alarm her; and she resigns her life for the honor of being the consort of your majesty."

"Vizier," said the sultan, "do not deceive yourself with any hopes; for be assured that, in delivering Scheherazade into your charge tomorrow, it will be with an order for her

THE ARABIAN NIGHTS

death; and if you disobey, your own head will be the forfeit."

"Although," answered the vizier, "I am her father, I will answer for the fidelity of this arm in fulfilling your commands."

When the grand vizier returned to Scheherazade, she thanked her father; and observing him to be much afflicted, consoled him by saying, that she hoped he would be so far from repenting her marriage with the sultan, that it would become a subject of joy to him for the remainder of his life.

Before Scheherazade went to the palace, she called her sister, Dinarzade, aside and said, "As soon as I shall have presented myself before the sultan, I shall entreat him to suffer you to sleep in the palace that I may enjoy for the last time your company. If I obtain this favor, as I expect, remember to awaken me tomorrow morning an hour before daybreak, and say, 'If you are not asleep, my sister, I beg of you, till the morning appears to recount to me one of those delightful stories you know.' I will immediately begin to tell one; and I flatter myself that by these means I shall free the kingdom from the consternation in which it is."

Dinarzade promised to do with pleasure what she required.

Within a short time Scheherazade was conducted by her father to the palace, and was admitted to the presence of the sultan. He was charmed with her beauty; but perceiving her tears, he demanded the cause of them.

"Sire," answered Scheherazade, "I have a sister whom I tenderly love — I earnestly wish that she might be permitted to pass the night in the palace that we may again see each

KING SCHAHRIAR AND SCHAHZENAN

other, and once more take a tender farewell. Will you allow me the consolation of giving her this last proof of my affection?"

Schahriar having agreed to it, they sent for Dinarzade, who came directly.

Dinarzade awoke about an hour before day and did what her sister had ordered her. "My dear sister," she said, "if you are not asleep, I entreat you, as it will soon be light, to relate to me one of those delightful tales you know. It will, alas, be the last time I shall receive that pleasure."

Instead of returning any answer to her sister, Scheherazade addressed these words to the sultan: "Will your majesty permit me to indulge my sister in her request?"

"Freely," replied he.

Scheherazade then desired her sister to attend, and, addressing herself to the sultan, began as follows:

CHAPTER II

THE STORY OF THE MERCHANT AND THE GENIE

THERE was once upon a time a merchant who was possessed of great wealth, in land, merchandise and ready money. Having one day an affair of great importance to settle at a considerable distance from home, he mounted his horse and with only a small bag behind him in which he had put a few biscuits and dates, he began his journey. He arrived without any accident at the place of his destination; and having finished his business, set out on his return.

On the fourth day of his journey, he felt himself so inconvenienced by the heat of the sun that he turned out of his road in order to rest under some trees, by which there was a fountain. He alighted and tying his horse to a branch of the tree, sat down on its bank to eat some biscuits and dates from his little store. When he had satisfied his hunger, he amused himself with throwing about the stones of the fruit with considerable velocity. When he had finished his frugal repast, he washed his hands, his face, and his feet, and repeated a prayer, like a good Mohammedan.

He was still on his knees, when he saw a genie, white with age, and of an enormous stature, advancing toward him, with

THE MERCHANT AND THE GENIE

a scimitar in his hand. As soon as he was close to him, he said in a most terrible tone: "Get up, that I may kill thee with this scimitar, as thou hast caused the death of my son." He accompanied these words with a dreadful yell.

The merchant, alarmed by the horrible figure of this giant, as well as the words he heard, replied in trembling accents: "How can I have slain him? I do not know him, nor have I ever seen him?"

"Didst thou not," replied the giant, "on thine arrival here, sit down, and take some dates from thy wallet; and after eating them, didst thou not throw the stones about on all sides?"

"This is all true," replied the merchant; "I do not deny it."

"Well, then," said the other, "I tell thee thou hast killed my son; for while thou wast throwing about the stones, my son passed by; one of them struck him in the eye, and caused his death, and thus hast thou slain my son."

"Ah, sire, forgive me," cried the merchant.

"I have neither forgiveness nor mercy," added the giant; "and is it not just that he who has inflicted death should suffer it?"

"I grant this; yet surely I have not done so: and even if I have, I have done so, innocently, and therefore I entreat you to pardon me, and suffer me to live."

"No, no," cried the genie, still persisting in his resolution, "I must destroy thee, as thou hast done my son."

At these words, he took the merchant in his arms, and having thrown him with his face on the ground, he lifted up his saber, in order to strike off his head.

THE ARABIAN NIGHTS

Scheherzade, at this instant, perceiving it was day, and knowing that the sultan rose early to his prayers, and then to hold a council, broke off.

“What a wonderful story,” said Dinarzade, “have you chosen!”

“The conclusion,” answered Scheherazade, “is still more surprising, as you would confess if the sultan would suffer me to live another day, and in the morning permit me to continue the relation.”

Shahriar, who had listened with much pleasure to the narration, determined to wait till tomorrow, intending to order her execution after she had finished her story. He arose, and having prayed, went to the council.

The grand vizier, in the meantime, was in a state of cruel suspense. Unable to sleep, he passed the night in lamenting the approaching fate of his daughter, whose executioner he was compelled to be. Dreading, therefore, in this melancholy situation, to meet the sultan, how great was his surprise in seeing him enter the council chamber without giving him the horrible order he expected!

The sultan spent the day, as usual, in regulating the affairs of his kingdom, and on the approach of night, retired with Scheherazade to his apartment.

On the next morning, the sultan did not wait for Scheherazade to ask permission to continue her story, but said, “Finish the tale of the genie and the merchant: I am curious to hear the end of it.”

Scheherazade immediately went on as follows:

When the merchant perceived that the genie was about

THE MERCHANT AND THE GENIE

to execute his purpose, he cried aloud: "One word more, I entreat you; have the goodness to grant me a little delay; give me only one year to go and take leave of my dear wife and children, and I promise to return to this spot, and submit myself entirely to your pleasure."

"Take Allah to witness of the promise thou hast made me," said the other.

"Again I swear," replied he, "and you may rely on my oath."

On this the genie left him near the fountain, and immediately disappeared.

The merchant on reaching home related faithfully all that happened to him. On hearing the sad news his wife uttered the most lamentable groans, tearing her hair and beating her breast; and his children made the house resound with their grief; while the father, overcome by affection, mingled his tears with theirs. The year quickly passed away. The good merchant having settled his affairs, paid his just debts, given alms to the poor, and made provision to the best of his ability, for his wife and family, tore himself away amid the most frantic expressions of grief; and mindful of his oath, arrived at the destined spot on the very day he had promised. While he was waiting for the arrival of the genie, there suddenly appeared an old man leading a deer, who, after a respectful salutation, inquired what brought him to that desert place. The merchant satisfied the old man's curiosity, and related his adventure, on which he expressed a wish to witness his interview with the genie. He had scarcely finished his speech when another old man, accompanied by two black

THE ARABIAN NIGHTS

dogs, came in sight, and having heard the tale of the merchant, determined also to remain to see the event.

Soon they perceived, toward the plain, a thick vapor or smoke, like a column of dust raised by the wind. This vapor approached them, and then suddenly disappearing, they saw the genie, who, without noticing them, went toward the merchant, with his scimitar in his hand; and taking him by the arm, "Get up," said he, "that I may kill thee, as thou hast slain my son."

Both the merchant and the two old men, struck with terror, began to weep and fill the air with their lamentations. When the old man who conducted the deer saw the genie lay hold of the merchant, and about to murder him without mercy, he threw himself at the monster's feet, and, kissing them, said, "Lord Genie, I humbly entreat you to suspend your rage, and hear my history, and that of the deer, which you see; and if you find it more wonderful and surprising than the adventure of this merchant, whose life you wish to take, may I not hope that you will at least grant me one half part of the blood of this unfortunate man?"

After meditating some time, the genie answered, "Well, then, I agree to it."

CHAPTER III

THE STORY OF THE FIRST OLD MAN AND THE DEER

THE deer, whom you, Lord Genie, see here, is my wife. I married her when she was twelve years old, and we lived together thirty years, without having any children. At the end of that time I adopted into my family a son of a slave. This act of mine excited against the slave and her child the hatred and jealousy of my wife. She availed herself, during my absence on a journey, of her knowledge of magic, to change the slave and my adopted son into a cow and a calf, and sent them to my farm to be fed and taken care of by the steward.

Immediately, on my return, I inquired after my child and his mother. "Your slave is dead," said she, "and it is now more than two months since I have beheld your son; nor do I know what is become of him."

I was much affected at the death of the slave; but as my son had only disappeared, I flattered myself that he would soon be found. Eight months, however, passed, and he did not return; nor could I learn any tidings of him. In order to celebrate the great festival which was approaching, I ordered my bailiff to bring me the fattest cow I possessed, for a sac-

THE ARABIAN NIGHTS

rifice. He obeyed my commands. Having bound the cow, I was about to make the sacrifice, when at the very instant she lowed most sorrowfully, and the tears even fell from her eyes. This seemed to me so extraordinary, that I could not but feel compassion for her, and was unable to give the fatal blow. I therefore ordered her to be taken away, and another brought.

My wife, who was present, seemed very angry at my compassion, and opposed my order.

I then said to my steward, "Make the sacrifice yourself; the lamentations and tears of the animal have overcome me."

The steward was less compassionate, and sacrificed her. On taking off the skin we found hardly anything but bones, though she appeared very fat.

"Take her away," said I to the steward, truly chagrined, "and if you have another very fat calf, bring it in her place."

"He returned with a remarkably fine calf, who, as soon as he perceived me, made so great an effort to come to me, that he broke his cord. He lay down at my feet, with his head on the ground, as if he endeavored to excite my compassion, and to entreat me not to have the cruelty to take away his life.

"Wife," said I, "I will not sacrifice this calf, I wish to favor him; do not you, therefore, oppose it."

She, however, did not agree to my proposal and continued to demand his sacrifice so obstinately that I was compelled to yield. I bound the calf and took the fatal knife to bury it in his throat, when he turned his eyes, filled with tears, so persuasively upon me that I had no power to execute my

THE FIRST OLD MAN AND THE DEER

intention. The knife fell from my hand and I told my wife I was determined to have another calf. She tried every means to induce me to alter my mind, I continued firm, however, in my resolution in spite of all she could say, promising, for the sake of appeasing her to sacrifice this calf the following year.

The next morning my steward desired to speak with me in private. He informed me that his daughter, who had some knowledge of magic, wished to speak with me. On being admitted to my presence she informed me that during my absence my wife had turned the slave and my son into a cow and calf, that I had already sacrificed the cow, but that she could restore my son to life if I would give him to her for her husband and allow her to visit my wife with the punishment her cruelty had deserved. To these proposals I gave my consent.

The damsel then took a vessel full of water, and pronouncing over it some words I did not understand, she threw the water over the calf and he instantly regained his own form.

“My son! my son!” I exclaimed, and embraced him with transport, “this damsel has destroyed the horrible charm with which you were surrounded. I am sure your gratitude will induce you to marry her, as I have already promised for you.”

He joyfully consented, but before they were united the damsel changed my wife into this deer which you see here.

Since this, my son has become a widower and is now traveling. Many years have passed since I have heard anything of him; I have, therefore, now set out with a view to

THE ARABIAN NIGHTS

gain some information, and as I did not like to trust my wife to the care of any one during my search, I thought proper to carry her along with me. This is the history of myself and this deer. Can anything be more wonderful?"

"I agree with you," said the genie, "and in consequence, I grant to you a half of the blood of this merchant."

As soon as the first old man had finished, the second, who led the two black dogs, made the same request to the genie for a half of the merchant's blood, on the condition that his tale exceeded in interest the one that had been just related. On the genie signifying his assent, the old man began.

CHAPTER IV

THE STORY OF THE SECOND OLD MAN AND THE TWO BLACK DOGS

GREAT Prince of the genies, you must know that these two black dogs, which you see here, and myself are three brothers. Our father, when he died, left us one thousand sequins each. With this sum we all embarked in business as merchants. My two brothers determined to travel, that they might trade in foreign parts. They were both unfortunate, and returned at the end of two years in a state of abject poverty, having lost their all. I had in the meanwhile prospered, and I gladly received them, and gave them one thousand sequins each, and again set them up as merchants. My brothers frequently proposed to me that I should make a voyage with them for the purpose of traffic. Knowing their former want of success, I refused to join them, until at the end of five years I at length yielded to their repeated solicitations. On consulting on the merchandise to be bought for the voyage, I discovered that nothing remained of the thousand sequins I had given to each. I did not reproach them; on the contrary, as my capital was increased to six thousand sequins, I gave them each one thousand sequins, and kept a like sum myself, and concealed

THE ARABIAN NIGHTS

the other three thousand in a corner of my house, in order that if our voyage proved unsuccessful, we might be able to console ourselves and begin our former profession. We purchased our goods, embarked in a vessel, which we ourselves freighted, and set sail with a favorable wind. After sailing about a month, we arrived, without any accident, at a port, where we landed, and had a most advantageous sale for our merchandise. I, in particular, sold mine so well that I gained ten for one.

About the time that we were ready to embark on our return, I accidentally met on the seashore a woman of great beauty, but very poorly dressed. She accosted me by kissing my hand, and entreated me most earnestly to permit her to be my wife. I started many difficulties to such a plan; but at length she said so much to persuade me that I ought not to regard her poverty, and that I should be well satisfied with her conduct, that I was quite overcome. I directly procured proper dresses for her, and after marrying her in due form, she embarked with me, and we set sail.

During our voyage, I found my wife possessed of so many good qualities that I loved her every day more and more. In the meantime my two brothers, who had not traded so advantageously as myself, and who were jealous of my prosperity, began to feel exceedingly envious. They even went so far as to conspire against my life; for one night, while my wife and I were asleep, they threw us into the sea. I had hardly, however, fallen into the water, before my wife took me up and transported me into an island.

As soon as it was day she thus addressed me: "You must

THE TWO BLACK DOGS

know that I am a fairy, and being upon the shore when you were about to sail, I wished to try the goodness of your heart, and for this purpose I presented myself before you in the disguise you saw. You acted most generously, and I am therefore delighted in finding an occasion of showing my gratitude, and I trust, my husband, that in saving your life, I have not ill rewarded the good you have done me, but I am enraged against your brothers, nor shall I be satisfied till I have taken their lives."

I listened with astonishment to the discourse of the fairy, and thanked her, as well as I was able, for the great obligation she had conferred on me. "But, madam," said I to her, "I must entreat you to pardon my brothers."

I related to her what I had done for each of them, but my account only increased her anger.

"I must instantly fly after these ungrateful wretches," cried she, "and bring them to a just punishment; I will sink their vessel, and precipitate them to the bottom of the sea."

"No, beautiful lady," replied I, "for heaven's sake, moderate your indignation, and do not execute so dreadful an intention; remember they are still my brothers, and that we are bound to return good for evil."

No sooner had I pronounced these words, than I was transported in an instant from the island, where we were, to the top of my own house. I descended, opened the doors, and dug up the three thousand sequins which I had hidden. I afterward repaired to my shop, opened it, and received the congratulations of the merchants in the neighborhood on my arrival.

THE ARABIAN NIGHTS

When I returned home, I perceived these two black dogs, which came toward me with a submissive air. I could not imagine what this meant, but the fairy, who soon appeared, satisfied my curiosity.

"My dear husband," said she, "be not surprised at seeing these two dogs in your house; they are your brothers."

My blood ran cold on hearing this, and I inquired by what power they had been transformed into that state.

"It is I," replied the fairy, "who have done it, and I have sunk their ship; for the loss of the merchandise it contained, I shall recompense you. As to your brothers, I have condemned them to remain under this form for ten years, as a punishment for their perfidy."

Then informing me where I might hear of her, she disappeared.

The ten years are now completed, and I am traveling in search of her. "This, O Lord Genie, is my history; does it not appear to you of a most extraordinary nature?"

"Yes," replied the genie, "I confess it is most wonderful, and therefore I grant you the other half of this merchant's blood," and having said this, the genie disappeared, to the great joy of the merchant and of the two old men.

The merchant did not omit to bestow many thanks upon his liberators, who, bidding him adieu, proceeded on their travels. He remounted his horse, and returned home to his wife and children, and spent the remainder of his days with them in tranquillity.

CHAPTER V

THE STORY OF THE FISHERMAN AND THE GENIE

THERE was formerly an aged fisherman so poor that he could barely obtain food for himself, his wife, and his three children. He went out early every morning to his employment, and he had imposed a rule upon himself never to cast his nets above four times a day.

On one occasion he set out before the morn had disappeared. When he reached the seashore he cast his nets. In drawing them to land three times in succession, he felt sure from their resistance and weight that he had secured an excellent draught of fish. Instead of which he only found on the first haul the carcass of an ass, on the second a large basket filled with sand and mud, and on the third a large quantity of heavy stones, shells and filth. It is impossible to describe his disappointment and despair. The day now began to break and having, like a good Mohammedan, finished his prayer, he threw his nets for the fourth time. Again he supposed he had caught a great quantity of fish as he drew them with as much difficulty as before. He nevertheless found none, but discovered a heavy vase of yellow copper shut up and fastened with lead on which there was the impression of a seal. "I will

THE ARABIAN NIGHTS

sell this to a metal worker," said he with joy, "and with the money I shall get for it I will purchase a measure of corn."

He examined the vase on all sides; he shook it, but could hear nothing, and this, together with the impression of the seal on the lead, made him think it was filled with something valuable. In order to find this out he took his knife and got it open. He directly turned the top downward and was much surprised to find nothing come out. He then set it down before him and while he was attentively observing it, there issued from it so thick a smoke that he was obliged to step back a few paces. This smoke by degrees rose almost to the clouds and spread itself over both the water and the shore, appearing like a thick fog. The fisherman, as may easily be imagined, was a good deal surprised at this sight.

When the smoke had all come out from the vase it again collected itself and became a solid body, and then took the shape of a genie of a gigantic size. The genie, looking at the fisherman exclaimed, "Humble thyself before me or I will kill thee."

"And for what reason, pray, will you kill me?" answered the fisherman, "have you already forgotten that I have set you at liberty?"

"I remember it very well," returned he, "but that shall not prevent my destroying thee and I will only grant thee one favor."

"And pray what is that?" said the fisherman.

"It is," replied the genie, "to permit thee to choose the manner of thy death. I can treat thee no otherwise," said



TOOK THE SHAPE OF A GENIE OF GIGANTIC SIZE

THE FISHERMAN AND THE GENIE

the genie, "and to convince thee of it, hear my history:

"I am one of those spirits who rebelled against God. Solomon, the son of David, the prophet of God, commanded me to acknowledge his authority, and submit to his laws. I haughtily refused. In order, therefore, to punish me, he enclosed me in this copper vase, and to prevent me forcing my way out he put upon the leaden cover the impression of his seal on which the great name of God is engraven. This done, he gave the vase to one of those genies who obeyed him, and ordered him to cast me into the sea.

"During the first century of my captivity I swore that if any one delivered me before the first hundred years were passed I would make him rich. During the second century I swore that if any released me I would discover to him all the treasures of the earth. During the third I promised to make my deliverer a most powerful monarch and to grant him every day any three requests he chose. These centuries passed away without any deliverance. Enraged at last to be so long a prisoner I swore that I would, without mercy, kill whoever should in future release me and that the only favor I would grant him should be to choose what manner of death he pleased. Since, therefore, thou hast come here today and hast delivered me, fix upon whatever kind of death thou wilt."

The fisherman was in great distress at finding him thus resolved on his death, not so much on his own account as for his three children, whose means of living would be greatly reduced by his death.

"Alas!" he cried, "have pity on me, remember what I have done for thee."

THE ARABIAN NIGHTS

"Let us lose no time," cried the genie, "your arguments avail not. Make haste, tell me how you wish to die."

Necessity is the mother of invention, and the fisherman thought of a stratagem. "Since then," said he, "I cannot escape death I submit to the will of God, but before I choose the sort of death, I conjure you, by the great name of God which is graven upon the seal of the prophet Solomon, the son of David, answer me truly to a question I am going to put to you."

The genie trembled at this adjuration and said to the fisherman, "Ask what thou wilt, and make haste."

"Dare you then to swear by the great name of God that you really were in that vase? This vase cannot contain one of your feet, how then can it hold your whole body?"

"I swear to thee, notwithstanding," replied he, "that I was there just as thou seest me. Wilt thou not believe me after the solemn oath I have taken?"

"No, truly," added the fisherman, "I shall not believe you unless I were to see it."

Immediately, the form of the genie began to change into smoke, and extended itself, as before, over both the shore and the sea; and then, collecting itself, began to enter the vase, and continued to do so in a slow and equal manner, till nothing remained without. The fisherman immediately took the leaden cover and put it on the vase. "Genie," he cried, "it is now your turn to ask pardon. I shall throw you again into the sea, and I will build opposite the very spot where you are cast, a house upon the shore in which I will live, to warn all fishermen that shall come and throw their nets not to fish

THE FISHERMAN AND THE GENIE

up so evil a genie as thou art, who makest an oath to kill the man who shall set thee at liberty.”

The genie tried every argument to move the fisherman’s pity, but in vain.

“You are too treacherous for me to trust you,” returned the fisherman; “I should deserve to lose my life if I put myself in your power a second time.”

“One word more, fisherman,” cried the genie; “I will teach you how to become as rich as possible.”

The hope of being no longer in want at once disarmed the fisherman.

“I could listen to thee,” he said, “were there any credit to be given to thy word. Swear to me by the great name of God that you will faithfully perform what you promise, and I will open the vase. I do not believe that you will dare break such an oath.”

The genie did so; and the fisherman immediately took off the covering. The smoke instantly ascended, and the genie, resuming his usual form, kicked the vase into the sea. “Be of good heart, fisherman,” cried he, “I have thrown the vase into the sea only to see whether you would be alarmed; but to show you that I intend to keep my word, take your nets and follow me.”

They passed by the city, and went over the top of a mountain from whence they descended into a vast plain which led them to a lake, situated between four small hills.

When they were arrived on the borders of the lake, the genie said to the fisherman, “Throw your nets, and catch

THE ARABIAN NIGHTS

fish.” The fisherman saw a great quantity in the lake; and was greatly surprised at finding them of four different colors — white, red, blue and yellow. He threw his nets and caught four, one of each color. As he had never seen any similar to them, he could hardly cease admiring them, and judging that he could dispose of them for a considerable sum he expressed great joy.

“Carry these fish to the palace,” said the genie, “and present them to the sultan and he will give you more money than you ever handled in all your life. You may come every day and fish in this lake, but beware of casting your nets more than once each day; if you act otherwise you will repent; therefore take care. This is my advice and if you follow it exactly you will do well.”

Having said this he struck his foot upon the ground, which opened and, having swallowed him up, closed again.

The fisherman resolved to observe the advice of the genie in every point, and never to throw his nets a second time. He went back to the town and presented his fish at the sultan’s palace.

The sultan was much surprised when he saw the four fish brought him by the fisherman. He took them one by one, and observed them most attentively; and after admiring them a long time he said to his first vizier, “Take these fish and carry them to the cook; I think they must be equally good as they are beautiful, and give the fisherman four hundred pieces of gold.”

The fisherman, who had never before been in possession of so large a sum of money at once, could not conceal his joy

THE FISHERMAN AND THE GENIE

and thought it all a dream until he applied the gold in relieving the wants of his family.

As soon as the cook had cleaned the fish which the vizier had brought, she put them upon the fire in a frying pan with some oil; and when she thought them sufficiently done on one side she turned them. She had hardly done so when, wonderful to relate, the wall of the kitchen opened and a young lady of wonderful beauty appeared. She was dressed in a satin robe, embroidered with flowers and adorned with earrings and a necklace of large pearls, and gold bracelets set with rubies and held a rod in her hand. She moved toward the frying pan to the great amazement of the cook, who remained motionless at the sight and striking one of the fish with her rod, she said, "Fish, fish, art thou doing thy duty?"

The fish answering not a word, she again repeated it, when the four fish all raised themselves up and said very distinctly, "Yes, yes, if you reckon, we reckon; if you pay your debts, we pay ours; if you fly, we conquer and are content." As soon as they had spoken these words the damsel overturned the frying pan and went back through the open wall, which immediately closed up and was in the same state as before.

The cook, having recovered from her fright, went to take up the fish which had fallen upon the hot ashes, but found them blacker than coal and not fit to send to the sultan. At this she began to cry with all her might. "Alas," said she, "what will become of me? I am sure when I tell the sultan what I have seen he will not believe me, but will be angry with me!"

THE ARABIAN NIGHTS

While she was in this distress, the grand vizier entered and asked if the fish were ready. The cook then related all that had taken place, at which he was much astonished; but without speaking a word of it to the sultan he invented an excuse which satisfied him. He then sent directly to the fisherman for four more fish, who promised to bring them the next morning.

The fisherman set out before it was day and went to the lake. He threw his nets and drawing them out found four more fish like those he had taken the day before, each of a different color. He returned directly and brought them to the grand vizier by the time he had promised. The minister took them and carried them to the kitchen, where he shut himself up with only the cook who prepared to dress them before him. She put them on the fire as she had done the others the day before, when the grand vizier witnessed an exact repetition of all that had been told him by the cook.

“This is very surprising,” he cried, “and too extraordinary to be kept secret from the sultan’s ears. I will myself go and inform him of this prodigy.”

The sultan being much astonished, sent for the fisherman, and said to him, “Canst thou not bring me four more such fish?”

“If your majesty,” answered the fisherman, “will grant me till tomorrow, I will do so.”

He obtained the time he wished and went again, for the third time to the lake, and caught four fish of different colors at the first throw of his nets and took them directly to the

THE FISHERMAN AND THE GENIE

sultan who expressed the greatest pleasure at seeing them and ordered four hundred more pieces of money to be given to the fisherman.

As soon as the sultan got the fish, he had them taken into his own cabinet with all that was necessary for frying them. Here he shut himself up with the grand vizier, who began to cook them and put them on the fire in the pan. As soon as they were done on one side he turned them on the other. The wall of the cabinet immediately opened, but instead of the beautiful lady there appeared a black man of very large and gigantic stature and holding a large green staff in his hand. He advanced to the frying pan, and touching one of the fish with his rod, he cried out in a terrible voice, "Fish, fish, art thou doing thy duty?"

At these words, the fish lifted up their heads and answered, "Yes, yes, we are; if you reckon, we reckon; if you pay your debts, we pay ours; if you fly, we conquer and are content."

The fish had scarcely said this when the black overturned the vessel into the middle of the cabinet and reduced the fish to a coal; and having done this he retired fiercely and entering again into the aperture it closed, and the wall appeared just as it did before.

The sultan being convinced that these fish signified something very extraordinary and having learned from the fisherman that he caught them in the lake situated in the midst of the four small hills not more than three hours' journey from the palace, commanded all his court to take horse and to set out for the place with the fisherman as a guide.

The sultan halted on the side of the lake, and after observ-

THE ARABIAN NIGHTS

ing the fish with great admiration, demanded of his courtiers if it were possible that they had never seen this lake which was within so short a distance of the city. They all said they had never so much as heard of it. "Since you all agree, then," said he, "that you have never heard of it and since I am not less astonished than you are at this novelty, I am resolved not to return to my palace till I have found how this lake came here, and why all the fish in it are of four colors." Having thus spoken, he ordered his court to encamp; his own pavilion and the tents of his household were pitched on the borders of the lake.

When night came the sultan retired to his pavilion, and talked with his grand vizier. "My mind," said he, "is much disturbed; this lake suddenly placed here, this black who appeared to us in my cabinet, these fish, too, whom we heard speak — all this so much excites my curiosity that I cannot conquer my impatience to be satisfied. I shall go quite alone from my camp and order you to keep my departure a profound secret. Remain in my pavilion, and when my emirs and courtiers present themselves at the entrance tomorrow morning send them away, and say I have a slight indisposition and wish to be alone, and day by day make the same report till I return."

The grand vizier endeavored by many arguments to divert the sultan from his design. All his eloquence, however, was in vain; the sultan was resolved. He put on a suit fit for walking and took his scimitar, and as soon as he found that everything in the camp was quiet, went out alone.

He bent his course toward one of the small hills, which

THE FISHERMAN AND THE GENIE

he ascended without much difficulty. He then came down into a plain in which, when the sun rose, he perceived a magnificent palace built of polished black marble and covered with fine steel as bright as crystal. Delighted with having so soon met with something worthy of his curiosity, he stopped before the front and then advanced toward the folding doors, one of which was open. He waited some time, but finding no one, he was exceedingly surprised. "If there be no one in it," said he to himself, "I have nothing to fear; and if it be inhabited I have wherewith to defend myself."

At last he entered and when he was in the porch he called out as loud as he could, still there was no answer. This silence increased his astonishment. He passed on to a spacious court and could not discover a living creature. He then entered and passed through some large halls, the carpets of which were of silk, the alcoves and sofas of stuffs of Mecca, and the door-curtains of the richest shawls of India, embroidered with gold and silver. He went on, and came to a superb saloon, in the middle of which was a large fountain with a lion of massive gold at each corner. Water issued from the mouths of the four lions, and as it fell, appeared to break into a thousand diamonds and pearls.

The castle was surrounded by a garden full of all kinds of flowers and shrubberies, and furnished with a multitude of birds, which filled the air with the sweetest notes — nets being thrown entirely over the trees to prevent their escape.

The sultan walked a long time from room to room, where everything was grand and magnificent. Being tired with walking, he sat down in a veranda which looked into the

THE ARABIAN NIGHTS

garden, when suddenly a plaintive voice, accompanied by the most heart-rending cries struck his ear. He listened attentively and heard these melancholy words: "O Fortune, thou hast not suffered me long to enjoy a happy lot! Cease to persecute me, and by a speedy death put an end to my sufferings."

The sultan immediately rose up, and went toward the spot whence the voice issued, and, drawing the door-curtain aside, saw a young man, very richly dressed, seated upon a sort of throne, raised a little from the ground. Deep sorrow was impressed on his countenance. The sultan approached, and saluted him. The young man bent his head very low but did not rise.

"My lord, I should rise to receive you, but am hindered by sad necessity; you will not, therefore, I trust, take it ill."

"I feel myself highly honored, sir," replied the sultan, "by the good opinion you express of me. Whatever may be your motive for not rising, I willingly receive your apologies. I come to offer you my help. But inform me the meaning of the lake near this castle, where the fish are of four different colors; how, also, this castle came here, and why you are thus alone."

Instead of answering these questions, the young man began to weep bitterly. And lifting up his robe, the sultan perceived he was a man only to his waist, and that from thence to his feet he was changed into black marble.

"What you show me," said he to him, "fills me with horror. I am impatient to learn your history, with which I am persuaded that the lake and the fish have some connec-

THE FISHERMAN AND THE GENIE

tion. Pray, therefore, relate it; for the unhappy often experience relief in communicating their sorrows." "I will not refuse your request," replied the young man, and narrated the following story.

CHAPTER VI

THE STORY OF THE YOUNG KING OF THE BLACK ISLES

THIS is the kingdom of the Black Isles of which my father, named Mahmoud, was king. It takes its name from the four small mountains which you have seen. Those mountains were formerly isles. The capital where the king, my father, resided was situated on the spot now occupied by the lake you have seen. On the death of my father I succeeded him on the throne and married a lady, my cousin. We lived happily together for five years when I began to perceive that the queen no longer loved me.

One day after dinner while she was at the bath, I lay down to sleep upon a sofa. Two of her ladies came and sat down, one at my head and the other at my feet, with fans in their hands, to moderate the heat and to prevent the flies from disturbing me. They thought I was asleep and spoke in whispers, but as I only closed my eyes, I heard all their conversation.

One of them said to the other, "Is not the queen wrong not to love so amiable a prince?"

"Certainly," replied the other, "and I cannot conceive why she goes out every night and leaves him; does he not perceive it?"

THE YOUNG KING OF THE BLACK ISLES

“How should he?” resumed the first, “she mixes in his drink every night the juice of a certain herb which makes him sleep all night so soundly that she has time to go wherever she likes, and when at break of day she returns to him she awakes him by the smell of some scent she puts under his nostrils.”

I pretended to awake without having heard the conversation.

The queen returned from the bath, we supped together and before we went to bed she presented me the cup of water which it was usual for me to take, but instead of drinking it I approached a window that was open and threw it out without her perceiving me. I then returned the cup into her own hands that she might believe I had drunk the contents. We soon retired to rest and shortly after, supposing that I was asleep, she got up and said aloud, “Sleep, and mayest thou never wake more.” She dressed herself quickly and left the chamber.

As soon as the queen was gone I dressed in haste, took my scimitar and followed her so quickly that I soon heard the sound of her feet before me and then walked softly after her for fear of being heard. She passed through several gates of which the locks fell off upon her pronouncing some magical words and the last she opened was that of the garden, which she entered. I stopped at this gate, then looking after her as far as the darkness of the night permitted, I saw her enter a little wood whose walks were guarded by a thick hedge. I went thither by another way, and concealing myself behind the hedge of one of the paths, I perceived that she

THE ARABIAN NIGHTS

was walking with a man with whom she offered to fly to another land. Enraged at this I drew my scimitar, and struck him in the neck and he fell. I retired in haste and secrecy to the palace. Although I had inflicted a mortal wound, yet the queen by her enchantments contrived to preserve in him that trance-like existence which can neither be called death nor life. On her return to her chamber when the day dawned she was absorbed in grief and requested my permission to build a tomb for herself within the bounds of the palace where she would continue, she told me, to the end of her days. I consented and she built a stately edifice crowned by a cupola which may be seen from hence, and called it the Palace of Tears. When it was finished she caused her lover to be conveyed thither from the place to which he had been carried the night I wounded him. She had hitherto prevented his dying, by potions which she had administered to him, and she continued to convey them to him herself every day after he came to the Palace of Tears. After some time I went myself to the tomb which the queen had built, and hearing her address the inanimate body in words of affection, I lost all patience and drew my scimitar and raised my arm to punish her.

“Moderate thy rage,” she said to me with a disdainful smile, and at the same instant pronounced some magic words and added, “By my enchantments I command thee to become half marble and half man.”

Immediately, my lord, I became what you see me: a dead man among the living and a living man among the dead.

As soon as this cruel sorceress, for she is unworthy of the

THE YOUNG KING OF THE BLACK ISLES

title of queen, had thus transformed me, and by her magic had conveyed me to this apartment, she destroyed my capital. She annihilated the palaces, public places, and markets and reduced the site of the whole to the lake and desert plain you have seen. The fishes of four colors in the lake are the four kinds of inhabitants, of different religions, which the city contained. The white are the Mohammedans; the red, the Persians, who worship fire; the blue, the Christians; and the yellow, the Jews. The four islands that gave a name to this kingdom became four hills. The enchantress, to add to my affliction, related to me these effects of her rage. Her revenge not being satisfied with the destruction of my dominions and the injury to my person, she comes every day and gives me on my naked back a hundred lashes with a whip.

When he came to this part of his narrative the young king could not restrain his tears and the sultan was himself greatly affected. "No one, prince," said he, "could have experienced a more extraordinary fate than yourself. One thing only is wanting to complete your history and that is for you to be revenged, nor will I leave anything untried to accomplish it."

The sultan having informed the prince who he was and the reason of his entering the castle, consulted with him on the best means of obtaining a just revenge, and a plan occurred to the sultan which he directly communicated, but the execution of which they deferred till the following day. In the meantime, as the night was far advanced, the sultan took some repose. The young prince, as usual, passed his time in continual watchfulness, for he was unable to sleep since

THE ARABIAN NIGHTS

his enchantment; the hopes, however slight, which he cherished of being soon relieved from his sufferings constantly occupied his thoughts.

Next morning the sultan arose with the dawn and prepared to execute his design. He proceeded to the Palace of Tears, and found it lighted up with an infinite number of torches of white wax and perfumed by a delicious scent issuing from several censers of fine gold. As soon as he saw the couch on which the inanimate form of the lover was laid, he drew his scimitar, destroyed the little remains of life left, and dragging his body into the outer court, threw it into the well. After this, he went and lay down in the bed, placed his scimitar under the covering, and waited to complete his design.

The queen arrived shortly after in the chamber of her husband, the king of the Black Islands. On her approach, the unfortunate prince filled the palace with his lamentations and conjured her in the most affecting tone to take pity on him. She, however, ceased not to beat him till she had completed the hundred stripes. She next went to the Palace of Tears and, on entering, began to renew her lamentations. "Alas!" cried she, addressing herself to the sultan whom she took for her lover, "wilt thou always, light of my life, preserve this silence? Utter at least one word, I conjure thee."

The sultan then, lowering his voice as if in great weakness, spoke a few words. The sorceress gave a violent scream through excess of joy.

"My dear lord," she exclaimed, "is what I hear true? Is it really you who speak?"

THE YOUNG KING OF THE BLACK ISLES

"Wretched woman," replied the sultan, "art thou worthy of an answer?"

"What!" cried the queen, "dost thou reproach me?"

"The cries, the tears, the groans of thy husband," answered the supposed lover, "whom you every day beat with so much cruelty, continually prevent my rest. I should have been cured long since, and recovered the use of my tongue, if you had disenchanted him. This, and this only, is the cause of my silence."

"Well, then," said she, "I am ready to execute your commands; would you have me restore him?"

"Yes," replied the sultan, "make haste to set him at liberty that I be no longer disturbed by his lamentations."

The queen immediately went out from the Palace of Tears, and taking a vessel of water, proceeded to the apartment where the young king was. "If the Creator of all things," said she, throwing the water over him, "hath formed thee as thou now art, do not change; but if thou art in that state by virtue of my enchantment, reassume thy natural form and become the same as before."

She had hardly concluded, when the prince, recovering his first shape, rose up with all possible joy, and returned thanks to God. "Go," said the enchantress, addressing him, "hasten from this castle, and never return on pain of death."

The young king, yielding to necessity, without replying a word, retired to a remote place where he patiently awaited the return of the sultan. Meanwhile, the enchantress returned to the Palace of Tears, and supposing that she still spoke to her lover, said, "I have done what you required."

THE ARABIAN NIGHTS

The sultan, still disguising his voice, answered in a low tone, "What you have yet done is not sufficient for my cure. You have destroyed only a part of the evil, but you must strike at the root."

"What do you mean by the root?" answered she.

"Understand you not that I allude to the town and its inhabitants and the four islands destroyed by thy enchantments? The fish every night at midnight raise their heads out of the lake and cry for vengeance against thee and me. This is the true cause of the delay of my cure. Go speedily, restore things to their former state, and at thy return I will give thee my hand, and thou shalt help me to arise."

The enchantress, inspired with hope from these words, cried out in a transport of joy, "My heart, my soul, you shall soon be restored to your health."

Accordingly she went that instant, and when she came to the border of the lake, she took a little water in her hand and scattered it about. She had no sooner done so, and pronounced certain words, than the city instantly appeared. The fish became men, women, and children — Mohammedans, Christians, Persians, and Jews — freemen or slaves; in short, each took his natural form. The houses and shops became filled with inhabitants who found everything in the same state as it was previous to the change. The officers and attendants of the sultan, who were encamped where the great place or square happened to be, were astonished at finding themselves on a sudden in the midst of a large, well-built, and inhabited city.

But to return to the enchantress: as soon as she had com-

THE YOUNG KING OF THE BLACK ISLES

pleted this change she hastened back to the Palace of Tears. "My dear lord," she cried on entering, "I have done all you have required of me; arise, and give me your hand."

"Come near, then," said the sultan.

She did so. He then rose up, and seizing her by the arm, with a blow of his scimitar cut her in two, so that one-half fell one way, and the other another. This done, he left the Palace of Tears, and returning to the young king of the Black Isles, "Prince," said he, "rejoice; you have now nothing to fear; your cruel enemy is dead. You may henceforward dwell peaceably in your capital, unless you will accompany me to mine, which is near; you shall there be welcome, and have as much honor and respect shown you as if you were in your own kingdom."

"Potent monarch, to whom I owe so much," replied the king, "you think, then, that you are near your capital."

"Yes," said the sultan, "I know it is not above four or five hours' journey."

"It is a whole year's journey," said the prince. "I do, indeed, believe that you came hither from your capital in the time you mention, because mine was enchanted; but since the enchantment is taken off, things are changed. This, however, shall not prevent my following you to the ends of the earth. You are my liberator, and to show you my gratitude as long as I live, I shall freely accompany you, and resign my kingdom without regret."

The sultan, extremely surprised to understand that he was so far from his dominions, replied, "It is no matter; the long journey to my own country is sufficiently recompensed

THE ARABIAN NIGHTS

by acquiring you for a son; for since you will accompany me, as I have no child, I will make you my heir and successor.”

At the end of three weeks, the sultan and the young prince began their journey, with a hundred camels laden with inestimable riches from the treasury of the young king, followed by fifty men-at-arms on horseback, perfectly well mounted and dressed. They had a pleasant journey, and when the sultan, who had sent couriers to give notice of his coming, and to explain the reason of his delay, drew near to his capital, the principal officers, whom he had left there, came to receive him, and to assure him that his long absence had not occasioned any change in his empire. The inhabitants, also, crowded to meet him, and welcome him with acclamations and every demonstration of joy, which lasted for several days.

The day after his arrival, the sultan assembled his courtiers, and declared to them his intention of adopting the king of the four Black Isles, who had left a large kingdom to accompany and live with him; and at last he bestowed presents on all, according to their rank and station.

The sultan did not forget the fisherman and made him and his family happy and comfortable for the rest of their days.

CHAPTER VII

STORY OF PRINCE BEDER AND THE PRINCESS JEHAUN-ARA

PERSIA was an empire of such vast extent that its ancient monarchs had some reason to assume their haughty title of king of kings. They had kings and princes in subjection to them, even as in other nations private citizens are under the authority of their sovereign. One of these kings had alike distinguished himself in peace and war, and thought himself the happiest of men.

One day a merchant brought him a slave of more than ordinary beauty, for whom he gave ten thousand pieces of gold. The king loved her at first sight. However, for a whole year together, the beautiful slave, though the king's affection for her increased more and more, was never seen to laugh, and never spoke one single word to him, or to any of her attendants.

At last, one day near the end of the year, while the king was expressing to her, in endearing terms, his love and admiration, she suddenly smiled, and then commenced to speak. "Sire," she said, "my name is Gulnare of the Sea. My father, who is dead, was one of the most powerful monarchs of the

THE ARABIAN NIGHTS

ocean. At his death he left his kingdom to my brother, named Saleh, and to the Queen Fareshah, my mother, who is also a princess, the daughter of another powerful monarch of the sea. A neighboring prince, without any provocation, invaded our kingdom, and took our capital. We were driven to take refuge in an inaccessible fastness. My brother, for my greater protection, wished me to marry. 'In the present condition of our affairs,' he said, 'I see no probability of matching you to any of the princes of the sea; and therefore, I should be glad if you would concur in my opinion, and think of marrying some of the princes of the earth. Believe me, there are kings of the earth who are in no way inferior to those of the sea.'

"At this discourse of my brother's I was much grieved. 'Brother,' said I, 'you know that I am descended, as well as you, from the kings and queens of the sea, without any mixture of alliance with those of the earth; therefore I do not design to marry below myself, and I have taken an oath to that effect.'

"He left me as much dissatisfied with myself as he could possibly be. With my mind in this peevish mood, I gave a spring from the bottom of the sea to the Island of the Moon. Here a powerful emir seized me, and carried me to his home. On my refusing his hand, he resolved to sell me to the merchant by whom I was presented to you. As for you, sir," continued the Princess Gulnare, "if you had not shown me all the respect you have hitherto done (for which I am extremely obliged to your goodness), and given me such undeniable marks of your affection, I should not have remained with

THE STORY OF PRINCE BEDER

you. I would have thrown myself into the sea out of this window, and would have gone in search of my mother, my brother, and the rest of my relations."

"My dearest princess," cried he, "what wonders have I heard! You are henceforth my queen, the Queen of Persia; and by that title you shall be proclaimed throughout the whole kingdom. Tomorrow the ceremony shall be performed in my capital with the utmost pomp and magnificence. But I beseech you, madam, to inform me more particularly of the kingdom and people of the sea. I can not comprehend how it is possible for you to live or move in water without being drowned."

"Sire," replied Queen Gulnare, "we can walk at the bottom of the sea with as much ease as you can upon land; and we can breathe in the water as you do in the air. What is yet more remarkable, it never wets our clothes; so that when we wish to visit the earth, we have no occasion to dry them.

"I must not forget to inform you, further, that the water does not in the least hinder us from seeing, for we can open our eyes without any inconvenience; and as we have quick, piercing sight, we can discern any object as clearly in the deepest part of the sea as upon land.

"The palaces of the kings and princes are magnificent. Some of them are constructed of marble of various colors, others of rock crystal, with which the sea abounds, mother-of-pearl, coral, and of other materials more valuable; gold, silver and all sorts of precious stones are more plentiful there than on earth. I say nothing of the pearls, since the largest

THE ARABIAN NIGHTS

that ever were seen upon earth would not be valued among us.

“As we have a marvelous and incredible agility to transport ourselves whither we please in the twinkling of an eye, we have no occasion for carriages or horses; not but the king has his stables of sea-horses; but they are seldom used, except upon public feasts or rejoicing days. The horses are trained to draw by themselves, so that there is no occasion for a charioteer to guide them, and are yoked to chariots of mother-of-pearl, adorned with an infinite number of shells of all sorts, of the liveliest colors. These chariots are open; and in the middle is a throne on which the king sits, and shows himself to the public view of his subjects. I pass over a thousand other curious particulars relating to these undersea countries, to speak of something of much greater consequence. I wish to ask you, sire, to grant me leave to send for my mother and cousins, and for the king my brother, to whom I have a great desire to be reconciled. They will be glad to see me the wife of the mighty King of Persia, and I think you would be pleased with them.”

“Madam,” replied the King of Persia, “you are queen, do whatever you please; I will endeavor to receive them with all the honors they deserve. But I would fain know how you will acquaint them with what you desire, and when they will arrive, that I may give orders to make preparation for their reception, and go myself in person to meet them.”

“Sire,” replied Queen Gulnare, “there is no need of these ceremonies; they will be here in a moment; and if your majesty will but step into the closet, and look through the lattice

THE STORY OF PRINCE BEDER

toward the sea, you shall see the manner of their arrival.”

As soon as the King of Persia was in the closet, Queen Gulnare ordered one of her women to bring her a fire-pan with a little fire. After that she bade her retire, and shut the door. When she was alone, she took a piece of aloes-wood out of a box, and put it into the fire-pan. As soon as she saw the smoke rise, she repeated some mysterious words known only to herself. She had no sooner ended, than the sea began to be rough, and opened in the distance; and presently there arose out of it a tall, handsome young man, with whiskers of a sea-green color; a little behind him, a lady, advanced in years, but of a majestic air, attended by five young ladies, nothing inferior in beauty to the Queen Gulnare.

They all seemed to be borne, as it were, upon the surface of the waves. When they came to the shore, they nimbly, one after another, sprung in at the window. King Saleh, the queen her mother, and the rest of her relations, embraced her tenderly on their first entrance, shedding tears of joy.

The King of Persia treated his illustrious guests with continual feasts, in which he omitted nothing that might show his grandeur and magnificence, and insensibly prevailed with them to prolong their visit for some months.

In the meanwhile Queen Gulnare gave birth to a son, which caused the King of Persia greater joy than can be expressed

The young prince, being of a beautiful countenance, he thought no name so proper for him as that of Beder, which in the Arabian language signifies the *Full Moon*. In token of

THE ARABIAN NIGHTS

gratitude to heaven, he was very liberal in his alms to the poor, caused the prison doors to be set open, and gave all his slaves their liberty. He distributed vast sums among the ministers and holy men of his religion. He also gave large donations to his courtiers, besides a considerable sum that was thrown among the people; and, by proclamation, ordered rejoicings to be kept for several days through the whole city.

One day as the King of Persia, Gulnare, the queen her mother, King Saleh her brother, and the princesses their relations, were discoursing together in her majesty's bed-chamber, the nurse came in with the young Prince Beder in her arms. King Saleh, as soon as he saw him, ran to embrace him, and, taking him in his arms, kissed and caressed him with the greatest tenderness. He took several turns with him about the room, dancing and tossing him about, when all of a sudden, through a transport of joy, the window being open, he sprung out, and plunged with him into the sea.

The King of Persia, believing he should see the prince his son no more, was overwhelmed in affliction. "Sire," said Queen Gulnare (with a quiet and undisturbed countenance, the better to comfort him), "let your majesty fear nothing; the young prince is my son as well as yours, and he will have the advantage his uncle and I possess, of living equally in the sea and upon the land."

The queen her mother and the princesses his relations affirmed the same thing; yet all they said had no effect on the king, who could not recover from his alarm till he again saw Prince Beder.

THE STORY OF PRINCE BEDER

The sea at length became very rough, when immediately King Saleh arose with the young prince in his arms, and holding him up in the air re-entered at the window from which he had leaped. The King of Persia being overjoyed to see Prince Beder again, and astonished that he was as dry as before, said to him, "Prince, you now restore life to me by bringing my son to me again."

"You had not the least reason," replied King Saleh, "to apprehend danger; for before I plunged into the sea, I pronounced over him certain mysterious words and now your son, as long as he lives, and as often as he pleases, will be at liberty to plunge into the sea, and traverse the vast empires it contains in its bosom."

Having so spoken, King Saleh, who had restored Prince Beder to his nurse's arms, opened a box he had brought from his palace. It was fitted with three hundred diamonds, as large as pigeons' eggs; with a like number of rubies and emeralds of extraordinary size; and with thirty necklaces, consisting each of ten rows of the finest pearls. "Sire," said he to the King of Persia, presenting him with this box, "I beg you to accept this small token of gratitude in acknowledgment of the many favors you have been pleased to confer on the queen my sister, for which, with her, we owe you the most profound obligations."

Having said this, he gave the Prince of Persia to understand that the queen his mother, the princesses his relations, and himself, could have no greater pleasure than to spend their whole lives at his court; but that having been so long absent from their own kingdom, they begged to take leave of him

THE ARABIAN NIGHTS

and Queen Gulnare. The King of Persia assured them he was sorry it was not in his power to return their visit in their own dominions; but added, "As I am persuaded you will not forget Gulnare, I hope I shall see you again more than once."

Many tears were shed on both sides upon their separation. This royal company were no sooner out of sight, than the King of Persia said to Gulnare, "O queen, if any person had pretended to pass upon me for true wonders what I myself have been an eye-witness to, while your illustrious family was at my court, I should have refused my credence to their tale. But I cannot refuse to believe my senses; and shall remember your relations while I live, and shall never cease to bless heaven for directing you to me, in preference to any other prince."

Prince Beder was brought up and educated with the utmost care in the palace under the King and Queen of Persia. As he advanced in years, his continual sprightliness, agreeable manners, quick discernment, and ready wit, gave the liveliest pleasure to his parents; and this pleasure was increased because King Saleh his uncle, the queen his grandmother, and the princesses his relations, came from time to time to partake of it.

He was taught to read and write, and at the age of fifteen, was perfect master of all the sciences that became a prince of his rank. He was withal wise and prudent, so that the king, who began to perceive the infirmities of old age coming upon himself, purposed to resign to him the possession of his throne. He had no great difficulty to make either his council or his people consent to this arrangement. In a word, as the

THE STORY OF PRINCE BEDER

king had for a long time abstained from appearing in public, they had the opportunity of observing the young prince and of seeing that he possessed all the attributes of justice, mercy, and affability, which became a good and great monarch.

The day for his coronation was appointed, when, in the midst of the whole assembly, the King of Persia came down from his throne, took the crown from his head, put it on that of Prince Beder, and having seated him in his place, prostrated himself before him as a token that he resigned his authority to him. After which he took his place among the crowd of viziers and emirs below the throne.

Hereupon, the viziers, emirs, and other principal officers, came immediately and threw themselves at the new king's feet, taking each the oath of fidelity according to their rank. Then the grand vizier made a report of divers important matters, on which the young king gave judgment with that admirable prudence and sagacity that surprised all the council. He at length left the council, accompanied by his father, and went to wait on his mother, Queen Gulnare, at her apartment. The queen no sooner saw him coming with his crown upon his head, than she ran to him and embraced him with tenderness, wishing him a long and prosperous reign.

The first year of King Beder's reign passed off most happily. He addressed himself to the reformation of abuses and to the promotion of the happiness of his people. At its close, the old king, his father, fell so dangerously ill that he knew at once he should never recover. His only care was to recommend to the viziers, emirs, and other lords, to per-

THE ARABIAN NIGHTS

severe in the fidelity they had sworn to his son. He died at length, to the great grief of King Beder and Queen Gulnare, and his body was borne with all regal honor to a stately mausoleum.

The funeral obsequies ended, King Beder, in accordance with ancient custom, mourned a whole month, and was not seen by anybody during that time. When the month was expired, the king, at the earnest request of the grand vizier and the other lords of his court, laid aside his mourning, and resumed his royal habit, and began to provide for the necessities of his kingdom and subjects with the same assiduity as before his father's death. At the end of the year in which the old king died, his uncle, King Saleh, came to visit him, and King Beder and Queen Gulnare were overjoyed to see him. One evening, talking of various matters, King Saleh proceeded to paint in such glowing terms the graces and beauties of the fairest of the sea-princesses, the lovely Jehaunara, that King Beder, from the description alone, desired to obtain her as his wife. In vain, his mother, Queen Gulnare, and his uncle placed before him the difficulties in the way of the fulfillment of his wish through the pride of her father, the King of Samandal, who would refuse the hand of his daughter to an earth-born prince, however illustrious and powerful he might be. King Beder having set his mind on obtaining the hand of this fair maiden, never ceased to weary his uncle with his complaints, till he exacted a promise from him to set out and take him, without his mother Queen Gulnare's consent, to his own dominions, that he might endeavor to obtain the object of his wishes. King Saleh,

THE STORY OF PRINCE BEDER

unable to resist his nephew's importunities, one day drew from his finger a ring. "Here, take this ring," he said, "put it on your finger, and fear neither the waters of the sea, nor their depth."

The King of Persia took the ring, and when he had put it on his finger, King Saleh said to him, "Do as I do." At the same time they both mounted lightly up into the air, and made toward the sea, which was not far distant, and plunged into it.

The sea-king was not long in arriving at his palace, with the King of Persia, whom he immediately carried to the queen's apartment, and presented to her. The queen then presented him to the princesses, and while he was in conversation with them, she left him and went with King Saleh into another chamber, who told her how the King of Persia was fallen in love with the princess Jehaun-ara, upon the bare description of her beauty; that he had, against his own wishes, or the knowledge of Queen Gulnare, brought him along with him, and that he was going to take measures to procure the princess for him in marriage.

"It were to have been wished," replied the queen, "that we had not been under a necessity of making this demand, since the success of our attempt is not so certain as we could desire; but since my grandson's peace and content depend upon it, I freely give my consent. But, above all, I charge you, since you well know the humor of the King of Samandal, that you take care to propitiate him with rich gifts worthy a king to give and a king to receive."

The queen prepared the present herself. It consisted of

THE ARABIAN NIGHTS

diamonds, rubies, emeralds, and pearls, all which she put into a rich box. Next morning, King Saleh departed with a chosen troop of officers and attendants. He soon arrived at the kingdom and the palace of the King of Samandal, who delayed not to give him audience. He rose from his throne as soon as he perceived him; and King Saleh, foregoing the dignity of his own royal state to propitiate him with whom he had to deal, prostrated himself at his feet, and having received the box of jewels from one of his servants, opened it and presented it to the king, imploring him to accept it for his sake.

“Prince,” replied the King of Samandal, “you would not make me such a present unless you had a request to propose. If there be anything in my power to grant, you may freely command me, and I shall feel the greatest pleasure in complying with your wishes. Speak, and tell me frankly wherein I can serve you.”

“I must own,” replied King Saleh, “I have a boon to ask of your majesty; and I shall take care to ask nothing but what is in your power to bestow. I came to beg of you to honor our house with your alliance by the marriage of your daughter; and to strengthen the good understanding that has so long subsisted between our two crowns.”

At these words the King of Samandal burst into a loud laugh, falling back in his throne against a cushion that supported him, and with an imperious air, said, “King Saleh, I have always thought you a prince of great wisdom and prudence; but what you say convinces me I was mistaken. Tell me, I beseech you, where was your wit or discretion when you formed to yourself such a scheme as you have proposed to

THE STORY OF PRINCE BEDER

me. Could you conceive a thought of aspiring in marriage to a princess, the daughter of so powerful a monarch as myself? You ought to have considered the great distance between us, and not run the risk of losing in a moment the esteem I always had for you."

King Saleh was hurt at this affronting answer, and could scarcely restrain his resentment; however, he replied with all possible self-control, "O king, may your life be preserved! I do not demand your daughter for myself, but for the young King of Persia, my nephew, whose power and grandeur cannot be unknown to you. Everybody acknowledges the Princess Jehaun-ara to be the most beautiful maiden of the sea; but it is no less true that the King of Persia is the handsomest and most accomplished prince on earth. The princess is worthy of the King of Persia, and the King of Persia is no less worthy of her."

The King of Samandal, on hearing this speech, broke out into outrageous and insulting expressions, unworthy of a great king. "Dog," cried he, "dare you talk to me after this manner, and so much as mention my daughter's name in my presence! Can you think the son of your sister Gulnare worthy to come in competition with my daughter! Guards, seize the insolent wretch and strike off his head!"

The King of Samandal's officers were about at once to obey his commands, when King Saleh, who was in the flower of his age, nimble and vigorous, escaped from them, before they could draw their scimitars, and having reached the palace gate found there a thousand men of his own guards, who were just arrived, well-armed and equipped, and whom

THE ARABIAN NIGHTS

the queen his mother, foreseeing the reception he would probably meet from the King of Samandal, had sent to protect and defend him in case of danger, ordering them to make haste. "Sire," cried his friends, the moment he joined them, "who has insulted you? We are ready to avenge you; you need only command us."

King Saleh told them in few words how matters stood, and putting himself at their head seized the gates and re-entered the palace. The few officers and guards who had pursued him being soon dispersed, he secured the person of the King of Samandal, and then went from apartment to apartment, to search after the Princess Jehaun-ara. But she, on the first alarm, had, together with her women, sprung up to the surface of the sea, and escaped to a desert island.

While these events passed in the palace of the King of Samandal, some of King Saleh's attendants fled to the queen-mother and related the danger of her son. King Beder, who was present at the time, was the more concerned, as he looked upon himself as the principal author of her calamity; therefore, not caring to remain in the queen's court any longer, he left the palace, and darted up from the bottom of the sea; and not knowing how to find his way to his own kingdom, landed on the island where the Princess Jehaun-ara had escaped.

The prince, greatly disturbed in mind, seated himself under the shade of a pleasant grove. He soon heard sounds of the human voice, but was too far off to understand what was said. He arose, and advanced softly toward the place whence the sound proceeded, where, among the branches, he

THE STORY OF PRINCE BEDER

perceived a fair maiden, whose beauty dazzled him. "Doubtless," said he within himself, stopping and considering her with great attention, "this must be the Princess Jehaun-ara, whom fear has obliged to abandon her father's palace; or if it be not, she is some princess no less deserving my love." Then he came forward, and, discovering himself, approached the princess with profound reverence. "Princess," said he, "a greater happiness could not have befallen me than this opportunity to offer you my services. I beseech you, therefore, fair lady, to accept them, it being impossible that a lady in this solitude should not want assistance."

"True, sir," replied Jehaun-ara sorrowfully, "I am a princess, daughter of the King of Samandal, and my name is Jehaun-ara. I was happy in my father's palace, in my own apartment, when suddenly I heard a dreadful noise; tidings were immediately brought me that King Saleh, I know not for what reason, had forced the palace gates, seized the king, my father, and slain all the guards who made any resistance. I had only time to save myself and escape hither from his attack."

At these words King Beder was sorry that he had left his grandmother the queen, in such haste, without staying for further explanation of the news that had been brought. But on the other hand, he was overjoyed to find that the king, his uncle, had rendered himself master of the King of Samandal's person, not doubting but he would consent to give up the princess for his liberty. "Fair princess," continued he, "your anxiety is most natural, but it is easy to put an end both to it and to your father's captivity. Give me leave to

THE ARABIAN NIGHTS

“speak. I am Beder, King of Persia. King Saleh is my uncle. I assure you, princess, he has no design to seize the king your father’s dominions; his only wish is to obtain your father’s consent to my asking your hand in marriage. I had already given my heart to you, upon the bare relation of your beauty, and now I beg you to be assured that I will love you as long as I live.”

This explanation of King Beder did not produce the effect he expected. When she heard that he had been the occasion of all the ill-treatment of her father — of the grief and fright she had endured — she looked upon him as an enemy with whom she ought to have no communication.

At this moment, however, she resolved not to let King Beder know her resentment, but to seek an occasion to deliver herself out of his hands. Seeming in the meantime to have a great kindness for him, she said, “Are you, then, son of the Queen Gulnare, so famous for her wit and beauty? I rejoice that you are the son of so worthy a mother. The king my father was much in the wrong to oppose our union; had he but seen you, he must have consented to make us happy.” Saying so she reached forth her hand to him as a token of friendship.

King Beder, believing himself arrived at the very pinnacle of happiness, held forth his hand, and taking that of the princess, stooped down to kiss it, when she, pushing him back, said, “Prince, quit the form of a man and take that of a white bird, with a red bill and red claws.”

Upon her pronouncing these words, King Beder was immediately changed into such a bird as she described, to his

THE STORY OF PRINCE BEDER

great surprise and mortification. "Take him," said she to one of her women, "and carry him to the Dry Island."

Now Dry Island was only one frightful rock, where not a drop of water was to be had.

The attendant took the bird, but in executing the princess's orders had compassion on King Beder's misfortune. "It would be a great pity," said she to herself, "to let a prince so worthy to live die of hunger and thirst. The princess, who is good and gentle, will, it may be, repent of this cruel order; it were better that I carried him to a place where he may die a natural death."

She accordingly carried him to a well-frequented island, and left him in a charming plain, planted with all sorts of fruit trees, and watered by divers streams.

In the meanwhile, King Saleh, after he had sought everywhere in vain for the Princess Jehaun-ara, caused the King of Samandal to be shut up in his own palace, under a strong guard; and having given the necessary orders for governing the kingdom in his absence, returned to give the queen his mother an account of what he had done. The first question he asked on his arrival was, where was the king his nephew; and he learned with great surprise and vexation that he could not be found.

"News being brought me," said the queen, "of the danger you were in at the palace of the King of Samandal, while I was giving orders to send you other troops to avenge you, he disappeared. He must have been alarmed at hearing of your being in such great danger, and did not think himself in sufficient security with us."

THE ARABIAN NIGHTS

This news exceedingly afflicted King Saleh, who now repented that he had carried Beder away with him without his mother Queen Gulnare's consent. He sent everywhere to seek for him, but in vain. While he was under this suspense about his nephew, he left his kingdom under the administration of his mother, and went to govern that of the King of Samandal, whom he continued to keep his prisoner with great vigilance, though with all due respect to his kingly character.

The same day that King Saleh left for the kingdom of Samandal, Queen Gulnare arrived at the court of the queen her mother, to satisfy herself as to the suspicion she had at once entertained that her brother King Saleh must have carried his nephew with him.

The queen her mother, on first seeing her, guessed the occasion of her coming. "Daughter," said she, "I plainly perceive you are come to inquire after the king your son." Then she related to her with what zeal King Saleh went to demand the Princess Jahaun-ara in marriage for King Beder, and what had happened till her son disappeared. "I have sought diligently after him," added she, "and the king my son, who is but just gone to govern the kingdom of Samandal, has done all that lay in his power. All our endeavors have hitherto proved unsuccessful, but we must hope, nevertheless, to see him again, perhaps when we least expect it."

Queen Gulnare was not satisfied with this hope; she looked upon the king her son as lost, and lamented him bitterly, laying all the blame on the king his uncle. The queen her mother made her consider the necessity of not yielding too

THE STORY OF PRINCE BEDER

much to grief. "Since it is not certain," she said, "that the King of Persia is absolutely lost, you ought to neglect nothing to preserve his kingdom for him; lose then no more time, but return to your capital and preserve the public peace."

Queen Gulnare, on this, took leave of the queen her mother and returned to the palace of the capital of Persia, and governed in concert with the prime minister and council, with the same tranquillity as if the king had been present.

Poor King Beder was not a little surprised when he found himself alone, and under the form of a bird. He esteemed himself yet more unhappy, in that he knew not where he was, or in which direction the kingdom of Persia lay. But if he had known, and had tried the force of his wings to traverse so many vast seas, and had reached even his own dominions, what could he have gained but the mortification to continue still in the same form, and not to be accounted even a man, much less acknowledged King of Persia. He was forced to remain where he was, live upon such food as birds were wont to eat and to pass the night on a tree.

A few days afterward, a peasant, skilled in taking birds with nets, chanced to come to the place where he was; when perceiving so fine a bird, the like of which he had never seen, he began greatly to rejoice. He employed all his art, and at length succeeded in taking him. Overjoyed at so great a prize which he looked upon to be of more worth than all the other birds he commonly took, he shut it up in a cage, carried it to the city, and went directly to the palace and placed himself exactly before the king's apartment. His majesty, being at a window where he could see all that passed in the court,

THE ARABIAN NIGHTS

no sooner cast his eyes on this beautiful bird than he sent an officer of his household to buy it for him. The officer, going to the peasant, demanded of him how much he would have for the bird.

“If it be for his majesty,” answered the peasant, “I humbly beg of him to accept it of me as a present, and I desire you to carry it to him.”

The officer took the bird to the king, who found it so great a rarity, that he ordered the same officer to take ten pieces of gold and carry them to the peasant, who departed very well satisfied. The king ordered the bird to be put into a magnificent cage, and gave it corn and water in rich vessels.

The officer brought the cage into the royal chamber, and the king, that he might the better view the bird, took it out himself, and perched it upon his hand. Looking earnestly upon it, he demanded of the officer if he had seen it eat.

“Sire,” replied the officer, “the vessel with his food is still full, and I have not observed that he has touched any of it.”

Then the king ordered him meat of divers sorts, that he might take what he liked best.

The table being spread and dinner served up just as the king had given these orders, as soon as the dishes were placed, the bird, clapping his wings, leaped off the king’s hand and flew upon the table, where he began to peck the bread and victuals, sometimes on one plate and sometimes on another. The king was so surprised that he immediately sent the captain of the guards to desire the queen to come and see this wonder. The officer related it to her majesty, and she came forthwith; but she no sooner saw the bird than she covered

THE STORY OF PRINCE BEDER

her face with her veil, and would have retired. The king, surprised at her proceeding, as there was none present in the chamber but himself and the woman who attended her, asked the reason of her conduct.

"Sire," answered the queen, "this is not, as you suppose, a bird, but a man, the King of Persia, named Beder, son of the celebrated Gulnare, nephew of Saleh, and grandson of Queen Fareshah; and it was the Princess Jechaun-ara, daughter of the King of Samandal, who changed him into a bird, and thus revenged herself for the ill-treatment which King Saleh had used toward the King of Samandal, her father."

The king knew his queen to be a skillful magician, and earnestly besought her to break the enchantment, that King Beder might return to his own form.

"Sire," said she to the king, "be pleased to take the bird into your closet, and I will present to you a king worthy of your royal consideration."

The bird, which had ceased eating, and had understood what the king and queen said, hopped into the closet before them; and the queen came in soon after, with a vessel full of water in her hand. She pronounced over the vessel some unknown words, till the water began to boil; when she took some of it in her hand, and sprinkling a little upon the bird, said, "By virtue of those mysterious words I have just pronounced, quit the form of a bird, and reassume that received from thy Creator."

The words were scarcely out of the queen's mouth, when, instead of a bird, the king saw before him a young prince of right royal demeanor. King Beder immediately fell on his

THE ARABIAN NIGHTS

knees, and thanked God for the favor that had been bestowed upon him. He then prostrated himself before the king, who helped him up, and embraced him with great joy. He would then have made his acknowledgments to the queen, but she was already retired to her apartment. The king made him sit at the table with him, and having heard from his own mouth the wonders of his history, said, "Tell me, I beseech you, in what I can further serve you."

"Sire," answered King Beder, "I entreat you to grant me one of your ships to transport me to Persia, where I fear my absence may have occasioned some disorder, and where the queen my mother, from whom I concealed my departure, may be distracted under the uncertainty whether I am alive or dead."

The king readily granted what he desired, and as soon as the wind became fair, King Beder embarked, after having taken leave of the king, and thanked him for all his favors.

The ship sailed before the wind for ten days together, but on the eleventh there arose a furious tempest. The ship was not only driven out of its course, but so violently tossed that all its masts were brought by the board, and driving along at the pleasure of the wind, it at length struck against a rock and sank.

The greater part of the people were instantly drowned. Some few were saved by swimming, and others by getting on pieces of the wreck. King Beder was among the latter, when, after having been tossed about for some time by the waves and torrents, under great uncertainty of his fate, he

THE STORY OF PRINCE BEDER

at length perceived himself near the shore, and not far from a large city. He exerted his remaining strength and was at length so fortunate as to reach the land. He had scarcely done so, when to his great surprise he saw horses, camels, mules, asses, oxen, cows, bulls, and other animals crowding to the shore, and putting themselves in a posture to oppose his landing. He had the utmost difficulty to conquer their obstinacy and force his way, but at length he succeeded, and sheltered himself among the rocks till he had recovered his strength and dried his clothes in the sun.

When the prince advanced to enter the city, he met with the same opposition from these animals, who seemed to intend to make him forego his design and give him to understand it was dangerous to proceed.

King Beder entered the city and saw many fair and spacious streets, but was surprised to find no human beings. This made him think it was not without cause that so many animals had opposed his passage. Going forward, nevertheless, he observed divers shops open, which gave him reason to believe the place was not so destitute of inhabitants as he imagined. He approached one of these shops, where several sorts of fruits were exposed to sale, and saluted very courteously an old man who was sitting within.

The old man lifted up his head, and seeing a youth who had an appearance of dignity in his air, started, asked him whence he came, and what business had brought him there. King Beder satisfied him in a few words, and the old man further asked him if he had met anybody on the road.

"You are the first person I have seen," answered the

THE ARABIAN NIGHTS

king, "and I cannot comprehend how so fine and large a city comes to be without inhabitants."

"Come in, sir; stay no longer upon the threshold," replied the old man, "or peradventure some misfortune may happen to you. I will satisfy your curiosity at leisure, and give you a reason why it is necessary you should take this precaution."

King Beder entered the shop and sat down by the old man. Now, although King Beder was very earnest to hear what he had to tell, the old man could not be prevailed upon to say anything till he had done eating. When he found he ate no longer, he said to him, "You have great reason to thank God that you got hither without any accident."

"Alas! why?" demanded King Beder, much surprised and alarmed.

"Because," answered he, "this city is the City of Enchantments, and is governed by a queen, who is not only a most beautiful woman but also a most dangerous sorceress. These horses, mules, and other animals which you have seen, are so many men, like ourselves, whom she has transformed by her magic art. She receives all strangers like yourself who enter the city in the most obliging manner, caresses, regales, lodges them magnificently, and gives them so many reasons to believe that she loves them, that she never fails of success. But she does not suffer them long to enjoy this happiness. There is not one of them but she has transformed into some animal or bird at the end of forty days. These animals who opposed your landing, and hindered your entering the city, did all they could to make you comprehend the danger you were exposing yourself to."

THE STORY OF PRINCE BEDER

This account exceedingly afflicted the young King of Persia. "Alas!" cried he, "to what extremities has my ill-fortune reduced me! I am hardly freed from one enchantment, which I look back upon with horror, but I find myself exposed to another much more terrible."

This gave him occasion to relate his story to the old man more at length, and to acquaint him of his birth, his love for the Princess of Samandal, and her cruelty in changing him into a bird the very moment he had seen her and declared his love to her.

When the prince came to speak of his good fortune in finding a queen who broke the enchantment, the old man to encourage him said, "Notwithstanding all I have told you of the magic queen is true, that ought not to give you the least disquiet, since I am generally beloved throughout the city, and am not unknown to the queen herself, who has much respect for me; therefore, it was your peculiar good fortune which led you to address yourself to me rather than to any one else. You are secure in my house, where I advise you to continue if you think fit; and, provided you do not stray from hence, I dare assure you, you will have no just cause to complain of my insincerity."

King Beder thanked the old man for the kind protection he was pleased so readily to afford him. He sat down at the entrance of the shop, where he no sooner appeared, but his youth attracted the eyes of all who passed.

The old man was exceedingly glad to hear the commendations they bestowed on the young King of Persia. He was as much affected with them as if he had been his own

THE ARABIAN NIGHTS

son, and he conceived a kindness for him, which increased every day during the stay he made with him.

They had lived about a month together, when, as King Beder was sitting at the shop door, Queen Labe (so was this magic queen named) passed by with great pomp. The queen's guards, a thousand in number, four files deep, clothed in purple uniform and well armed and mounted, marched first with their scimitars drawn, each officer as he passed by the shop saluting the old man. Then followed a like number of servants of the household, habited in brocaded silk, and better mounted, whose officers did the old man the like honor. Next came as many young ladies on foot, equally beautiful, richly dressed, and ornamented with precious stones. They marched gravely, with short rods in their hands; and in the midst of them appeared Queen Labe, on a horse glittering with diamonds, with a golden saddle, and a housing of inestimable value. All the young ladies saluted the old man as they passed him; and the queen, struck with the good looks of King Beder, stopped as soon as she came before the shop.

"Abdallah" (so was the old man named), said she to him, "tell me, I beseech thee, does that beautiful and charming slave belong to thee? and hast thou long been in possession of him?"

Abdallah, before he answered the queen, prostrated himself on the ground, and rising again, said, "Madam, having no children, I look upon him as my son, and sent for him to come and comfort me."

"Father," said Queen Labe, "will you not oblige me

THE STORY OF PRINCE BEDER

so far as to make me a present of this young man? Do not refuse me, I conjure you; and I will make him so great and powerful, that no individual in the world ever arrived at such good fortune. Although my purpose be to do evil to all mankind, he shall be an exception. I promise you shall never have any occasion to repent having obliged me in this manner."

Old Abdallah was exceedingly grieved, both on his own account and King Beder's, at being in a manner forced to obey the queen.

"Madam," replied he, "I put entire confidence in your royal word, and I do not in the least doubt you will keep it. I only beg of you to delay this great honor to my nephew till you shall again pass this way."

"That shall be tomorrow," said the queen, who inclined her head, as a token of being pleased, and so went forward toward her palace.

The queen did not fail to pass by the old man's shop the next day, with the same pomp as on the preceding. Abdallah waited for her with great respect.

"Father," cried she, "you may judge of my impatience to have your adopted son with me by my punctually coming to remind you of your promise. I know you are a man of your word, and I cannot think you will break it with me."

Abdallah, who fell on his face as soon as he saw the queen approaching, rose up when she had done speaking; and as he would have no one hear what he had to say to her, he advanced with great respect as far as her horse's head, and then said softly, "Powerful queen! I am persuaded you will not be

THE ARABIAN NIGHTS

offended at my seeming unwillingness to trust my adopted son with you yesterday. You well know the reasons I had for it; and you would reduce me to despair, if you should deal with him as you have done with others."

"I promise you I will not," replied the queen; "and I once more repeat the oath I made yesterday."

Upon this the old man turned toward King Beder, and, taking him by the arm, presented him to the queen.

"Madam," said he, "I beg of you to let him come and see me sometimes."

The queen promised he should, and to give a further mark of her gratitude, she caused a purse of a thousand pieces of gold to be given him. She had caused a horse to be brought, as richly caparisoned as her own, for the King of Persia.

While he was mounting, "I forgot," said the queen to Abdallah, "to ask you your son's name. Pray, how is he called?" He answered his name was Beder.

When King Beder was mounted, the queen made him ride on her left hand. She looked at Abdallah, and after having made him an inclination with her head, departed.

The magic queen having arrived at her palace, immediately alighted, and giving her hand to King Beder, entered with him, accompanied by her women and chief officers. She herself showed him all her palace, where there was nothing to be seen but massy gold, precious stones and furniture of wonderful magnificence.

After a short time, a banquet was served on a gold service, and at which was every luxury of food or wine that could be prepared for a royal table. In the evening there was a concert

THE STORY OF PRINCE BEDER

and other amusements to add to the gratification of the guest whom they desired to honor. Queen Labe treated King Beder after this manner for forty days, as she had been accustomed to do all her lovers. The fortieth night, believing him to be asleep, she entered his chamber without making any noise; but he was awake, and perceiving she had some design upon him, watched all her motions. She opened a chest, from whence she took a little box full of a yellow powder; taking some of the powder, she laid a train of it across the chamber, and it immediately changed into a rivulet of water, to the great astonishment of King Beder. He trembled with fear, but still pretended to sleep.

Queen Labe next took up some of the water in a vessel, poured it into a basin that contained some flour, with which she made a paste, and kneaded it for a long time; then she mixed with it certain drugs which she took from different boxes, and made a cake, which she put into a covered baking pan, and placed upon the coals, and while the cake was baking, she put up the vessels and boxes in their places again, and on her pronouncing certain words, the rivulet disappeared. When the cake was baked, she took it off the coals, carried it into her closet, and left the chamber.

King Beder, whom the pleasures and amusements of a court had made to forget his good host, as soon as he was up, expressed a great desire to go and see Abdallah, and begged of the queen permission to do so.

“Go,” said the queen, “you have my consent; but be not long before you return, as I cannot possibly live without you.” This said, she commanded a horse richly

THE ARABIAN NIGHTS

caparisoned to be brought, which he mounted and departed.

Old Abdallah was overjoyed to see King Beder. He embraced him tenderly, and King Beder returned his embrace, that nobody might doubt but that he was his nephew. As soon as they were sat down, "Well," said Abdallah to the king, "and how have you passed your time with that abominable sorceress?"

"Hitherto," answered King Beder, "I must needs own she has been extraordinarily kind to me; but I observed something last night which gives me just reason to suspect that all her kindness was but dissimulation."

He then related to Abdallah in what manner he had seen her make the cake; and then added, "This last act made me think that she intended to observe none of her promises and solemn oaths to you, so I resolved to come to you immediately, and I esteem myself happy that I have obtained permission to do so."

"You are not mistaken," replied old Abdallah, with a smile. "But fear nothing. I know how to make the mischief she intends for you fall upon herself. It is now high time she should be treated as she deserves."

So saying, Abdallah put two cakes into King Beder's hands, and gave him at the same time some minute directions as to their use.

King Beder expressed to Abdallah, in the warmest terms, his great obligations to him for his endeavors to defend him from the power of a pestilent sorceress; and, after some further conversation, took his leave of him, and returned to the palace. Upon his arrival, he understood that the queen

THE STORY OF PRINCE BEDER

waited for him with great impatience in the garden. He went to her, and she no sooner perceived him than she came in great haste to meet him.

"My dear Beder!" exclaimed she, "it seems ages since I have been separated from you. If you had stayed ever so little longer, I was preparing to come and fetch you."

"Madam," replied King Beder, "I can assure you I was no less impatient to rejoin you, but I could not refuse to stay with an uncle who loves me and had not seen me for so long a time. Of all the collations he prepared for me, I have only brought away this cake, which I desire your majesty to accept."

King Beder, having wrapped up one of the two cakes in a handkerchief, took it out, and presented it to the queen, saying, "I beg your highness to accept of it."

"I do accept it with all my heart," replied the queen, "but before I taste of it, I desire you will first eat a piece of this, which I have made for you during your absence."

"Fair queen," answered King Beder, receiving it with great respect, "I cannot sufficiently acknowledge the favor you do me."

King Beder then dexterously substituted in the place of the queen's cake the other which old Abdallah had given him and having broken off a piece, he put it in his mouth, and cried, while he was eating, "Ah! queen, I never tasted anything so excellent in my life." They being near a fountain, the sorceress, seeing him swallow one bit of the cake and ready to eat another, took a little water in the palm of her hand, and throwing it in the king's face, said, "Slave, quit

THE ARABIAN NIGHTS

that form of a man, and take that of a vile horse, blind and lame."

These words not having the desired effect, the sorceress was strangely surprised to find King Beder still in the same form, and that he only started for fear. Her cheeks reddened; and as she saw that she had missed her aim, "Dear Beder," cried she, "this is nothing; recover yourself. I did not intend you any harm; I only did it to see what you would say. I should be the worst of women should I attempt so black a deed, after all the oaths I have sworn for your safety."

"Powerful queen," replied King Beder, "persuaded as I am, that what you did was only to divert yourself, what could hinder me from being a little moved at the pronouncing of so strange a transformation! But, madam," continued he, "let us drop this discourse; and since I have eaten of your cake, would you do me the favor to taste mine!"

Queen Labe broke off a piece of the cake and ate it. She had no sooner done so than she appeared much troubled, and remained as it were motionless. King Beder lost no time, but took water out of the fountain, and throwing it in her face, cried, "Abominable queen! quit the form of a woman and be turned instantly into a mare."

The same moment Queen Labe was transformed into a very beautiful mare; and her confusion was so great to find herself in that condition that she shed tears in great abundance. She bowed her head to the feet of King Beder, thinking to move him to compassion; but whatever had been his pity, it was absolutely out of his power to repair the mischief he had done. He led her into the stable belonging to the palace,

THE STORY OF PRINCE BEDER

and put her into the hands of a groom to bridle and saddle; but of all the bridles which the groom tried upon her, not one would fit. This made him cause two horses to be saddled, one for the groom and the other for himself; and the groom led the mare after him to old Abdallah's.

King Beder alighted at Abdallah's door and entered with him into the shop, embracing and thanking him for all the signal services he had done him. He related to him the whole matter, with all its circumstances, and moreover told him he could find no bridle fit for the mare. Abdallah bridled the mare himself and as soon as King Beder had sent back the groom with the two horses, he said to him, "Prince, you have no reason to stay any longer in this city; mount the mare and return to your kingdom. I have but one thing more to recommend to you; and that is, if you should ever happen to part with the mare, be sure not to give up the bridle."

King Beder promised to remember this, and having taken leave of the good old man, he departed.

The young King of Persia had no sooner got out of the city, than he began to reflect with joy on his deliverance, and that he had the sorceress in his power, who had given him so much cause to tremble. Three days after, he arrived at a great city, where, entering the suburbs, he met a venerable old man.

"Sir," said the old man, "may I ask from what part of the world you come?"

The king halted to satisfy him; and as they were conversing together, an old woman came up, who stopping likewise, wept and sighed heavily at the sight of the mare.

THE ARABIAN NIGHTS

King Beder and the old man left off discoursing to look at the old woman whom the king asked what cause she had to be so much afflicted.

"Alas! sir," she replied, "it is because your mare resembles so perfectly one my son had, and which I still mourn the loss of on his account. Sell her to me, I beseech you; I will give you more than she is worth and thank you too."

"Good woman," replied King Beder, "I cannot comply with your request; my mare is not to be sold; but if it were, I believe you would hardly give a thousand pieces of gold for her, and I could not sell her for less."

"Why should I not give so much?" replied the old woman: "if that be the lowest price, you need only say you will take it and I will fetch you the money."

King Beder, seeing the old woman so poorly dressed, could not imagine she could find such a sum; and said, to try her, "Go, fetch me the money and the mare is yours."

The old woman immediately unloosed the purse she carried fastened to her girdle; and desiring him to alight, bade him count over the money; and in case he found it came short of the sum demanded, she said her house was not far off and she could quickly fetch the rest.

The surprise of King Beder at the sight of the purse was not small. "Good woman," said he, "do you not perceive I have bantered you all this while? I assure you my mare is not to be sold."

The old man who had been witness to all that had passed, now began to speak. "Son," said he to King Beder, "it is necessary you should know one thing, that in this city it is

THE STORY OF PRINCE BEDER

not permitted to any one, on any account whatsoever, to deceive another on pain of death. You cannot refuse taking this good woman's money and delivering your mare, when she gives you the sum according to the agreement; and this you had better do without any noise, than expose yourself to what may ensue."

King Beder, mortified to find himself thus entrapped by his rash offer, alighted with great regret. The old woman, who was really the mother of Queen Labe, and the person from whom she had learnt all her magic art, seized the reins, unbridled the mare, and taking some water in her hand from a stream that ran in the middle of the street, threw it in the mare's face, uttering these words, "Daughter, reassume thine own form."

The old woman embraced her daughter, and in an instant summoned a genie of gigantic form and stature. This genie immediately took King Beder on one shoulder and the old woman with the magic queen on the other and transported them in a few minutes to the palace of Queen Labe in the City of Enchantments.

The magic queen began at once to reproach King Beder. "Is it thus," said she, "that thy unworthy uncle and thou repay all the kindnesses I have done you? I shall soon make you both feel what you deserve."

She said no more; but taking water in her hand, threw it in his face, with these words, "Quit the form of a man and take that of an owl." These words effected their purpose; and she commanded one of her women to shut up the owl in a cage, and give him neither meat nor drink.

THE ARABIAN NIGHTS

The woman took the cage; but without regarding what the queen had ordered gave him both meat and drink; and being old Abdallah's friend, sent him word privately how the queen had treated his nephew, and apprised him of her design to destroy both him and King Beder, that he might take measures to prevent her intentions and secure himself.

Abdallah knew no common means would do with Queen Labe; he therefore whistled in a peculiar manner, and there immediately arose a giant with four wings, who, presenting himself before him, asked what he would have.

"Genie," said Abdallah, "I commanded you to preserve the life of King Beder, son of Queen Gulnare. Go to the palace of the magic queen, and transport immediately to the capital of Persia the compassionate attendant who has the care of the cage, to the end she may inform Queen Gulnare of the danger the king her son is in, and the occasion he has for her assistance."

The genie immediately disappeared, and in an instant reached the palace of the magic queen. Having told the woman why and by whom he was sent, he lifted her up into the air, and transported her to the capital of Persia, where he placed her on the terrace of Gulnare's palace. She descended into her apartment, and there found Queen Gulnare and Queen Fareshah, her mother, lamenting their mutual misfortunes. She made them a profound reverence, and told them the great need King Beder had of their assistance.

Queen Gulnare was so overjoyed at hearing of her son that she went and embraced the good woman, telling her how much she was obliged to her for the service she had done her.

THE STORY OF PRINCE BEDER

Then going immediately out, she commanded the trumpets to sound, and the drums to beat, to acquaint the city that the King of Persia would soon return safe to his kingdom. She then went and found King Saleh, her brother, whom Fareshah had caused to come speedily thither by a certain fumigation.

“Brother,” said she to him, “the king your nephew, my dear son, is in the City of Enchantments, under the power of Queen Labe. Both you and I must go to deliver him, for there is no time to be lost.”

King Saleh forthwith assembled a powerful body of his marine troops, who soon rose out of the sea. He also called to his assistance the genies, his allies, who appeared with an army that outnumbered his own. As soon as the two armies were joined, he put himself at the head of them, with Queen Fareshah, Queen Gulnare, and the princesses, who would all have their share in this enterprise. They then ascended into the air, and soon poured down on the palace and City of Enchantments, where the magic queen, her mother, and all the worshipers of fire, were destroyed in an instant.

Queen Gulnare had brought Queen Labe’s attendant with her, and now bade her fetch the cage in which her son was imprisoned. Queen Gulnare was no sooner in possession of the cage than she opened it, and took out the owl saying, as she sprinkled a little water upon him, “My dear son, quit that strange form and resume thy natural one of a man.”

In a moment Queen Gulnare, instead of the hideous owl, beheld King Beder her son. She embraced him with an excess

THE ARABIAN NIGHTS

of joy, her tears supplying the place of words. After that he was embraced by the king his uncle, and his relations.

Queen Gulnare's next care was to look out for old Abdallah, and on his being brought to her, she said, "My obligations to you have been so great that there is nothing within my power but I would freely do for you, as a token of my acknowledgment. Do but inform me in what I can serve you."

"Great queen," replied Abdallah, "if the lady whom I sent to you will but consent to the marriage I offer her, and the King of Persia will give me leave to reside at his court, I will spend the remainder of my days in his service."

The queen then turned to the lady, who was present, and finding by her blushes that she was not averse to the match proposed, she caused them to join hands, and the King of Persia advanced them to places in his court.

This marriage occasioned the King of Persia to speak thus to the queen: "Madam," said he, "I am heartily glad of this match which your majesty has just made. There remains one more, which I desire you to think of."

Queen Gulnare did not at first comprehend what marriage he meant; but, after a little considering, she said, "Of yours, you mean, son? I consent to it with all my heart." Then turning and looking at her brother's sea attendants, and the genies who were still present, "Go," said she, "and traverse both sea and land, to seek the most lovely and amiable princess, worthy of the king my son, and when you have found her, come and tell us."

"Madame," replied King Beder, "it is to no purpose for them to take all that trouble. You have no doubt heard

THE STORY OF PRINCE BEDER

that I have already given my heart to the Princess of Samandal. Neither earth nor sea, in my opinion, can furnish a princess like her. It is true, upon my declaring my love, she treated me in a way that would have daunted any admirer less devoted than myself. But I hold her excused; she could not treat me with less rigor, after my uncle imprisoning the king her father, of which I was the innocent cause. But the King of Samandal may be restored to his kingdom, and may consent to my union with the princess his daughter, if she will declare her love to me."

"Son," replied Queen Gulnare, "if only the Princess Jehaun-ara can make you happy, I will not oppose you. The king your uncle need only have the King of Samandal brought and we shall see whether his mind be changed."

King Saleh caused a chafing-dish of coals to be brought, into which he threw a certain composition, uttering at the same time some mysterious words. As soon as the smoke began to rise, the palace shook, and immediately the King of Samandal, with King Saleh's officers, appeared. The King of Persia cast himself at the King of Samandal's feet, and kneeling said: "It is no longer King Saleh that demands the honor of your alliance for the King of Persia; it is the King of Persia himself that humbly begs that boon; and I persuade myself you will not persist in being the cause of the death of a king, who can no longer live if he does not share life with the amiable Princess Jehaun-ara."

The King of Samandal did not long suffer the King of Persia to remain at his feet. He embraced him, and obliged him to rise, saying, "Live, sir; she is yours. She has always

THE ARABIAN NIGHTS

been obedient to my will, and I cannot think she will now oppose it." Speaking these words he ordered one of his officers, whom King Saleh had permitted to attend him, to go for the princess, and bring her to him immediately.

On her arrival, the King of Samandal embraced her and said, "Daughter, I have provided a husband for you; it is the King of Persia, the most accomplished monarch at present in the universe. The preference he has given you over all other princesses obliges us both to express our gratitude."

"Sir," replied the Princess Jehaun-ara, "you well know that I am always ready to obey you. I hope the King of Persia will forget my ill-treatment of him and consider it was duty, not inclination, that forced me to it."

The nuptials were celebrated in the palace of the City of Enchantments, with the greatest solemnity, and were attended by all the princes and princesses whom the magic queen had changed into animals, and who now, on the cessation of her enchantments at her death, had resumed their human form. They expressed in moving terms their thanks to the King of Persia, Queen Gulnare and King Saleh.

King Saleh conducted the King of Samandal to his dominions and put him again in possession of his throne. The King of Persia, at the height of his wishes, returned to his capital with Queen Gulnare, Queen Fareshah and the princesses; and Queen Fareshah and the princesses continued there till King Saleh came to reconduct them to his kingdom under the waves of the sea.

CHAPTER VIII

THE STORY OF THE ENCHANTED HORSE

ON one of the festival days in the spring, just as the Sultan of Shiraz was concluding his public audience, which had been conducted with unusual splendor, a Hindu appeared at the foot of the throne, with an artificial horse richly caparisoned, and so spiritedly modeled that at first sight he was taken for a living animal.

The Hindu prostrated himself before the throne and pointing to the horse said to the sultan, "This horse is a great wonder. Whenever I mount him, be it where it may, if I wish to transport myself through the air to the most distant part of the world, I can do it in a very short time. This is a wonder which nobody ever heard speak of and which I offer to show your majesty if you command me."

The Emperor of Persia, who was fond of everything that was curious, and who, notwithstanding the many prodigies of art he had seen, had never beheld or heard of anything that came up to this, told the Hindu that he was ready to see him perform what he had promised.

The Hindu instantly put his foot into the stirrup, mounted his horse with admirable agility, and when he had fixed himself in the saddle, asked the emperor whither he pleased to command him.

THE ARABIAN NIGHTS

“Do you see that mountain?” said the emperor, pointing to it; “ride your horse there and bring me a branch of a palm tree that grows at the bottom of the hill.”

The Emperor of Persia had no sooner declared his will than the Hindu turned a peg, which was in the hollow of the horse’s neck, just by the pommel of the saddle; and in an instant the horse rose off the ground and carried his rider into the air with the rapidity of lightning to a great height, to the admiration of the emperor and all the spectators. Within less than a quarter of an hour they saw him returning with the palm branch in his hand; but before he descended, he took two or three turns in the air over the spot, amid the acclamations of all the people; then alighted on the spot whence he had set off. He dismounted, and going up to the throne prostrated himself, and laid the branch of the palm tree at the feet of the emperor.

The emperor, who had viewed with no less admiration than astonishment this unheard-of sight which the Hindu had exhibited, conceived a great desire to have the horse and said to the Hindu, “I will purchase him of you, if he is to be sold.”

“Sire,” replied the Hindu, “there is only one condition on which I can part with my horse, and that is the gift of the hand of the princess your daughter as my wife; this is the only bargain I can make.”

The courtiers about the Emperor of Persia could not forbear laughing aloud at this extravagant proposal of the Hindu; but the Prince Feroze-shah, the eldest son of the emperor and presumptive heir to the crown, could not hear it without indignation.

THE ENCHANTED HORSE

"Sire," he said, "I hope you will not hesitate to refuse so insolent a demand, or allow this insignificant juggler to flatter himself for a moment with the idea of being allied to one of the most powerful monarchs in the world. I beg of you to consider what you owe to yourself, to your own blood and the high rank of your ancestors."

"Son," replied the Emperor of Persia, "I will not grant him what he asked — and perhaps he does not seriously make the proposal; and putting my daughter the princess out of the question, I may make another agreement with him. But before I bargain with him, I should be glad that you would examine the horse, try him yourself, and give me **your** opinion."

On hearing this the Hindu expressed much joy and ran before the prince to help him to mount and showed him how to guide and manage the horse.

The prince mounted without the Hindu assisting him; and as soon as he had got his feet in the stirrups, without staying for the artist's advice, he turned the peg he had seen him use, when instantly the horse darted into the air quick as an arrow shot out of a bow by the most adroit archer; and in a few moments neither horse nor prince were to be seen. The Hindu, alarmed at what had happened, prostrated himself before the throne, and deprecated the anger of the sultan. The sultan replied to him and asked in a passion why he did not call him the moment he ascended.

"Sire," answered the Hindu, "your majesty saw as well as I with what rapidity the horse flew away. The surprise I was then, and still am, in deprived me of the use of my

THE ARABIAN NIGHTS

speech; but if I could have spoken, he was too far to hear me. If he had heard me, he knew not the secret to bring him back, which through his impatience he would not stay to learn. But, sire," added he, "there is room to hope that the prince, when he finds himself at a loss, will perceive another peg, and as soon as he turns that the horse will cease to rise and descend to the ground, when he may turn him to what place he pleases by guiding him with the bridle."

Notwithstanding all these arguments of the Hindu, which carried great appearance of probability, the Emperor of Persia was much alarmed at the evident danger of his son. "I suppose," replied he, "it is very uncertain whether my son may perceive the other peg, and make a right use of it. May not the horse instead of lighting on the ground fall upon some rock or tumble into the sea with him?"

"Sire," replied the Hindu, "I can deliver you from this apprehension by assuring you that the horse crosses seas without ever falling into them and always carries his rider wherever he may wish to go. And your majesty may assure yourself that if the prince does but find out the other peg I mentioned, the horse will carry him where he pleases. It is not to be supposed that he will stop anywhere but where he can find assistance and make himself known."

"Your head shall answer for my son's life, if he does not return safe in three days' time or I should hear that he is alive."

He then ordered his officers to secure the Hindu, and keep him close prisoner; after which he retired to his palace in affliction that the festival should have proved so inauspicious.

THE ENCHANTED HORSE

In the meantime the prince was carried through the air with prodigious velocity. In less than an hour's time he ascended so that he could not distinguish anything on the earth but mountains and plains seemed confounded together. It was then he began to think of returning and conceived he might do this by turning the same peg the contrary way and pulling the bridle at the same time. But when he found that the horse still continued to ascend his alarm was great. He turned the peg several times in different ways but all in vain. It was then he saw his fault and apprehended the great danger he was in from not having learned the necessary precautions to guide the horse before he mounted. He examined the horse's head and neck with attention and perceived behind the right ear another peg, smaller than the other. He turned that peg and presently perceived that he descended in the same oblique manner as he had mounted, but not so swiftly.

Night had overshadowed that part of the earth over which the prince was when he found out and turned the small peg; and, as the horse descended, he by degrees lost sight of the sun, till it grew quite dark; insomuch that instead of choosing what place he would go to, he was forced to let the bridle lie upon the horse's neck and wait patiently till he alighted, though not without the dread lest it should be in the desert, a river or the sea.

At last the horse stopped upon some solid substance about midnight and the prince dismounted, very faint and hungry, having eaten nothing since the morning when he came out of the palace with his father to assist at the festival. He found himself to be on the terrace of a magnificent palace

THE ARABIAN NIGHTS

surrounded with a balustrade of white marble, breast high; and groping about reached a staircase, which led down into an apartment, the door of which was half open.

The prince stopped at the door and listening heard no other noise than the breathing of some people who were fast asleep. He advanced a little into the room and by the light of a lamp saw that those persons were black mutes, with naked sabers laid by them; which was enough to inform him that this was the guard-chamber of some sultan or princess. Prince Feroze-shah advanced on tiptoe, without waking the attendants. He drew aside the curtain, went in, and saw a magnificent chamber containing many beds, one alone being on a raised dais, and the others on the floor. The princess slept in the first and her women in the others. He crept softly toward the dais without waking either the princess or her women, and beheld a beauty so extraordinary that he was charmed at the first sight. He fell on his knees, and twitching gently the princess's sleeve, kneeling beside her, pulled it toward him. The princess opened her eyes, and seeing a handsome young man, was in great surprise, yet showed no sign of fear.

The prince availed himself of this favorable moment, bowed his head to the ground and rising, said, "Beautiful princess, by the most extraordinary and wonderful adventure you see at your feet a suppliant prince, son of the Emperor of Persia; pray afford him your assistance and protection."

The personage to whom Prince Feroze-shah so happily addressed himself was the Princess of Bengal, eldest daughter of the rajah of that kingdom, who had built this palace at a

THE ENCHANTED HORSE

small distance from his capital for the sake of the country air. "Prince," she answered, "you are not in a barbarous country — take courage; hospitality, humanity and politeness are to be met with in the kingdom of Bengal, as well as in that of Persia. I grant you the protection you ask — you may depend on what I say."

The Prince of Persia would have thanked the princess, but she would not give him leave to speak.

"Notwithstanding, I desire," said she, "to know by what miracle you have come hither from the capital of Persia in so short a time, and by what enchantment you have evaded the vigilance of my guards; yet as you must want some refreshment, I will postpone my curiosity, and give orders to my attendants to show you an apartment, that you may rest yourself after your fatigue, and be better able to answer my inquiries."

The princess's attendants were much surprised to see the prince in the princess's chamber, but they at once prepared to obey her commands. They each took a wax candle, of which there were great numbers lighted up in the room, and after the prince had respectfully taken leave, went before and conducted him into a handsome hall, where, while some were preparing the bed, others went into the kitchen and prepared a supper; and when he had eaten as much as he chose, they removed the trays, and left him to taste the sweets of repose.

The next day the princess prepared to give the prince another interview, and in expectation of seeing him, she took more pains in dressing and adjusting herself at the glass than

THE ARABIAN NIGHTS

she had ever done before. She tried her women's patience, and made them do and undo the same thing several times. She adorned her head, neck, arms, and waist, with the finest and largest diamonds she possessed. The habit she put on was one of the richest stuffs of the Indies, of a most beautiful color, and made only for kings, princes, and princesses. After she had consulted her glass, and asked her women, one after another, if anything was wanting to her attire, she sent to tell the Prince of Persia that she would make him a visit.

The Prince of Persia, who by the night's rest had recovered the fatigue he had undergone the day before, had just dressed himself when he received notice of the intention of the princess, and expressed himself to be fully sensible of the honor conferred on him. As soon as the princess understood that the Prince of Persia waited for her, she immediately went to pay him a visit. After mutual compliments, the prince related to her the wonders of the magic horse, of his journey through the air, and of the means by which he had found an entrance into her chamber; and then having thanked her for her kind reception, expressed a wish to return and relieve the anxiety of the sultan his father.

When the prince had finished, the princess replied, "I cannot approve, prince, of your going so soon; grant me at least the favor I ask of a little longer acquaintance; and since I have had the happiness to have you alight in the kingdom of Bengal, I desire you will stay long enough to enable you to give a better account of what you may see here at the court of Persia."

THE ENCHANTED HORSE

The Prince of Persia could not well refuse the princess this favor, after the kindness she had shown him, and therefore politely complied with her request; and the princess's thoughts were directed to render his stay agreeable by all the amusements she could devise.

Nothing went forward for several days but concerts of music, accompanied with magnificent feasts and collations in the gardens, or hunting parties in the vicinity of the palace, which abounded with all sorts of game, stags, deer, and other beasts peculiar to the kingdom of Bengal, which the princess could pursue without danger. After the chase, the prince and princess met in some beautiful spot, where a carpet was spread and cushions laid for their accommodation. There resting themselves, they conversed on various subjects.

Two whole months the Prince of Persia abandoned himself entirely to the will of the Princess of Bengal, yielding to all the amusements she contrived for him, for she neglected nothing to divert him, as if she thought he had nothing else to do but to pass his whole life with her in this manner. But he now declared seriously he could not stay longer, and begged of her to give him leave to return to his father.

"And, princess," observed the Prince of Persia, "that you may not doubt the truth of my affection, I would presume, were I not afraid you would be offended at my request, to ask the favor of taking you along with me."

The princess returned no answer to this address of the Prince of Persia, but her silence, and eyes cast down, were sufficient to inform him that she had no reluctance to accompany him into Persia. The only difficulty she felt was that

THE ARABIAN NIGHTS.

the prince knew not well enough how to govern the horse, and she was apprehensive of being involved with him in the same difficulty as when he first made the experiment. But the prince soon removed her fear, by assuring her she might trust herself with him, for that after the experience he had acquired, he defied the Hindu himself to manage him better. She thought, therefore, only of concerting measures to get off with him so secretly that nobody belonging to the palace should have the least suspicion of their design.

The next morning, a little before daybreak, when all the attendants were asleep, they went upon the terrace of the palace. The prince turned the horse toward Persia, and placed him where the princess could easily get up behind him, which she had no sooner done, and was well settled with her arms about his waist, for her better security, than he turned the peg, when the horse mounted into the air, and making his usual haste, under the guidance of the prince, in two hours' time the prince discovered the capital of Persia.

The prince would not alight in the palace of his father, but directed his course toward a kiosk at a little distance from the capital. He led the princess into a handsome apartment, where he told her, that to do her all the honor that was due to her he would go and inform his father of their arrival, and return to her immediately. He ordered the attendants of the palace, whom he summoned, to provide the princess with whatever she had occasion for.

After the prince had taken his leave of the princess, he ordered a horse to be brought, which he mounted, and set out for the palace. As he passed through the streets he was

THE ENCHANTED HORSE

received with acclamations by the people, who were overjoyed to see him again. The emperor his father was holding his court when he appeared before him in the midst of his council. He received him with tears of joy and tenderness, and asked him what was become of the Hindu's horse.

This question gave the prince an opportunity of describing the embarrassment and danger he was in when the horse ascended into the air, and how he had arrived at last at the Princess of Bengal's palace, the kind reception he had met with there, and that the motive which had induced him to stay so long with her was the mutual affection they entertained for each other; also, that after promising to marry her, he had persuaded her to accompany him into Persia.

"But, sire," added the prince, "I felt assured that you would not refuse your consent, and have brought her with me on the enchanted horse to your summer palace, and have left her there, till I could return and assure her that my promise was not in vain.

After these words, the prince prostrated himself before the emperor to obtain his consent, when his father raised him up, embraced him a second time, and said to him, "Son, I not only consent to your marriage with the Princess of Bengal, but will go myself and bring her to my palace, and celebrate your nuptials this day."

The emperor now ordered that the Hindu should be fetched out of prison and brought before him. When the Hindu was admitted to his presence, he said to him, "I secured thy person that thy life might answer for that of the prince my son. Thanks be to God, he is returned again. Go,

THE ARABIAN NIGHTS

take your horse, and never let me see your face more.”

As the Hindu had learned of those who brought him out of prison that Prince Feroze-shah was returned with a princess, and was also informed of the place where he had alighted and left her, and that the emperor was making preparations to go and bring her to his palace, as soon as he got out of the presence, he bethought himself of being revenged upon the emperor and the prince. He mounted his horse, and without losing any time, went directly to the palace, and addressing himself to the captain of the guard, told him he came from the Prince of Persia for the Princess of Bengal, and to conduct her behind him through the air to the emperor, who waited in the great square of his palace to gratify the whole court and city of Shiraz with that wonderful sight.

The captain of the guard, who knew the Hindu, and that the emperor had imprisoned him, gave the more credit to what he said, because he saw that he was at liberty. He presented him to the Princess of Bengal, who no sooner understood that he came from the Prince of Persia than she consented to what the prince, as she thought, had desired of her.

The Hindu, overjoyed at his success and the ease with which he had accomplished his villainy, mounted his horse, took the princess behind him, with the assistance of the captain of the guard, turned the peg, and instantly the horse mounted into the air.

At the same time the Emperor of Persia, attended by his court, was on the road to the palace where the Princess of Bengal had been left, and the Prince of Persia was advanced

THE ENCHANTED HORSE

before, to prepare the princess to receive his father; when the Hindu, to brave them both, and revenge himself for the ill-treatment he had received, appeared over their heads with his prize.

When the Emperor of Persia saw the Hindu, he stopped. His surprise and affliction were the more sensible, because it was not in his power to punish so high an affront. He loaded him with a thousand curses, as did also all the courtiers, who were witnesses of so signal a piece of insolence and unparalleled artifice and treachery.

The Hindu, little moved with their imprecations, which just reached his ears, continued his way, while the emperor, extremely mortified at so great an insult, but more so that he could not punish the author, returned to his palace in rage and vexation.

But what was Prince Feroze-shah's grief at beholding the Hindu hurrying away with the Princess of Bengal, whom he loved so tenderly! He returned to the summer palace, where he had last seen the princess, melancholy and broken-hearted.

When he arrived, the captain of the guard, who had learned his fatal credulity in believing the artful Hindu, threw himself at his feet with tears in his eyes, accused himself of the crime which unintentionally he had committed, and condemned himself to die by his hand.

"Rise," said the prince to him, "I do not impute the loss of my princess to thee, but to my own want of precaution. But not to lose time, fetch me a dervish's habit, and take care you do not give the least hint that it is for me."

THE ARABIAN NIGHTS

Not far from this palace there stood a convent of dervishes, the superior of which was the captain of the guard's particular friend. From him he readily obtained a complete dervish's habit, and carried it to Prince Feroze-shah. The prince immediately pulled off his own dress, put it on, and being so disguised, and provided with a box of jewels which he had brought as a present to the princess, left the palace, uncertain which way to go, but resolved not to return till he had found out his princess and brought her back again, or perished in the attempt.

In the meanwhile, the Hindu, mounted on his enchanted horse, with the princess behind him, arrived early next morning at the capital of the kingdom of Cashmere. He did not enter the city, but alighted in a wood, and left the princess on a grassy spot, close to a rivulet of fresh water, while he went to seek for food. On his return, and after he and the princess had partaken of refreshment, he began to maltreat the princess, because she refused to become his wife. As the princess cried out for help, the Sultan of Cashmere and his court passed through the wood on their return from hunting, and hearing a woman's voice calling for help, went to her rescue.

The sultan, addressing himself to the Hindu, demanded who he was, and wherefore he ill-treated the lady. The Hindu, with great impudence, replied that she was his wife, and what had any one to do with his quarrel with her?

The princess, who neither knew the rank nor quality of the person who came so seasonably to her relief, exclaimed, "My lord, whoever you are, whom Heaven has sent to my

THE ENCHANTED HORSE

assistance, have compassion on me. I am a princess. This Hindu is a wicked magician, who has forced me away from the Prince of Persia, to whom I was going to be married, and has brought me hither on the enchanted horse you behold there."

The Princess of Bengal had no occasion to say more. Her beauty, majestic air, and tears, declared that she spoke the truth. Justly enraged at the insolence of the Hindu, the sultan ordered his guards to surround him and strike off his head, which sentence was immediately executed.

The sultan then conducted the princess to his palace, where he lodged her in the most magnificent apartment, next his own, and commanded a great number of women slaves to attend her.

The Princess of Bengal's joy was inexpressible at finding herself delivered from the Hindu, of whom she could not think without horror. She flattered herself that the Sultan of Cashmere would complete his generosity by sending her back to the Prince of Persia when she would have told him her story, and asked that favor of him; but she was much deceived in these hopes, for her deliverer had resolved to marry her himself the next day, and for that end had issued a proclamation, commanding the general rejoicing of the inhabitants of the capital. At the break of day the drums were beaten, the trumpets sounded, and sounds of joy echoed throughout the whole palace.

The Princess of Bengal was awakened by these tumultuous concerts, but attributed them to a very different cause from the true one. When the Sultan of Cashmere came to wait

THE ARABIAN NIGHTS

upon her, after he had inquired after her health, he acquainted her that all those rejoicings were to render her nuptials the more solemn, and at the same time desired her assent to the union. This declaration put her into such a state of agitation that she fainted away.

The women slaves who were present ran to her assistance, though it was a long time before they succeeded in bringing her to herself. But when she recovered, rather than break the promise she had made to Prince Feroze-shah, by consenting to marry the Sultan of Cashmere, who had proclaimed their nuptials before he had asked her consent, she resolved to feign madness. She began to utter the most extravagant expressions before the sultan, and even rose off her seat as if to attack him, insomuch that he was greatly alarmed and afflicted that he had made such a proposal so unseasonably.

When he found that her frenzy rather increased than abated, he left her with her women, charging them never to leave her alone, but to take great care of her. He sent often that day to inquire how she did, but received no other answer than that she was rather worse than better.

The Princess of Bengal continued to talk wildly, and showed other marks of a disordered mind next day and the following, so that the sultan was induced to send for all the physicians belonging to his court, to consult them upon her disease, and to ask if they could cure her.

When the Sultan of Cashmere saw that his court physicians could not cure her, he called in the most celebrated and experienced of the city, who had no better success. He then sent for the most famous in the kingdom, who prescribed

THE ENCHANTED HORSE

without effect. Afterward he dispatched to the courts of neighboring sultans, with promises of munificent rewards to any who should devise a cure for her malady.

Various physicians arrived from all parts, and tried their skill; but none could boast of success.

During this interval, Feroze-shah, disguised in the habit of a dervish, traveled through many provinces and towns, involved in grief, and making diligent inquiry after his lost princess at every place he came to. At last, passing through a city of Hindustan, he heard the people talk much of a Princess of Bengal, who had become mad on the day of the intended celebration of her nuptials with the Sultan of Cashmere. At the name of the Princess of Bengal, and supposing that there could exist no other Princess of Bengal than her upon whose account he had undertaken his travels, he hastened toward the kingdom of Cashmere, and, upon his arrival at the capital, took up his lodging at a khan, where, the same day, he was informed of the story of the princess and the fate of the Hindu magician. The prince was convinced that he had at last found the beloved object he had sought so long.

Being informed of all these particulars, he provided himself with a physician's habit, and his beard having grown long during his travels, he passed the more easily for the character he assumed. He went boldly to the palace, and announced his wish to be allowed to undertake the cure of the princess to the chief of the officers.

Some time had elapsed since any physician had offered himself, and the Sultan of Cashmere with great grief had

THE ARABIAN NIGHTS

begun to lose all hope of ever seeing the princess restored to health, though he still wished to marry her. He at once ordered the officer to introduce the physician he had announced. The Prince of Persia being admitted to an audience, the sultan told him the Princess of Bengal could not bear the sight of a physician without falling into most violent transports, which increased her malady; and conducted him into a closet, from whence, through a lattice, he might see her without being observed. There Feroze-shah beheld his lovely princess sitting melancholily, with tears in her eyes and singing an air in which she deplored her unhappy fate, which had deprived her, perhaps forever, of the object she loved so tenderly: and the sight made him more resolute in his hope of effecting her cure. On his leaving the closet, he told the sultan that he had discovered the nature of the princess's complaint, and that she was not incurable; but added withal, that he must speak with her in private and alone, as notwithstanding her violent agitation at the sight of physicians, he hoped she would hear and receive him favorably.

The sultan ordered the princess's chamber door to be opened, and Feroze-shah went in. As soon as the princess saw him (taking him by his habit to be a physician), she resorted to her old practice of meeting her physicians with threats and indications of attacking them. He made directly toward her, and when he was nigh enough for her to hear him, and no one else, said to her, in a low voice, "Princess, I am not a physician, but the Prince of Persia, and am come to procure you your liberty."

The princess, who knew the sound of the voice and recog-

THE ENCHANTED HORSE

nized his face, notwithstanding he had let his beard grow so long, grew calm at once and felt a secret joy in seeing so unexpectedly the prince she loved. Feroze-shah told her as briefly as possible his own travels and adventures, and his determination to find her at all risks. He then desired the princess to inform him of all that happened to her, from the time she was taken away till that happy moment, telling her that it was of the greatest importance to know this, that he might take the most proper measures to deliver her from the tyranny of the Sultan of Cashmere. The princess informed him of all that had happened, and that she had feigned to be mad that she might so preserve herself for a prince to whom she had given her heart and faith, and not marry the sultan whom she neither loved nor could ever love.

The Prince of Persia then asked her if she knew what became of the horse after the death of the Hindu magician. To which she answered, that she knew not what orders the sultan had given; but supposed, after the account she had given him of it, he would take care of it as a curiosity. As Feroze-shah never doubted but that the sultan had the horse, he communicated to the princess his design of making use of it to convey them both into Persia; and after they had consulted together on the measures they should take, they agreed that the princess should next day receive the sultan. The Sultan of Cashmere was overjoyed when the Prince of Persia stated to him what effect his first visit had had toward the cure of the princess. On the following day, when the princess received him in such a manner as persuaded him her cure was far advanced, he regarded the prince as the greatest

THE ARABIAN NIGHTS

physician in the world, and exhorted the princess carefully to follow the directions of so skillful a physician, and then retired. The Prince of Persia, who attended the Sultan of Cashmere on his visit to the princess, inquired of him how the Princess of Bengal came into the dominions of Cashmere thus alone, since her own country was far distant.

The sultan at once informed him of what the princess had related, when he had delivered her from the Hindu magician, adding that he had ordered the enchanted horse to be kept safe in his treasury as a great curiosity, though he knew not the use of it.

“Sire,” replied the pretended physician, “the information which your majesty has given your devoted slave affords me a means of curing the princess. As she was brought hither on this horse and the horse is enchanted, she hath contracted something of the enchantment, which can be dissipated only by a certain incense which I am acquainted with. If your majesty would entertain yourself, your court, and the people of your capital with the most surprising sight that ever was beheld, let the horse be brought tomorrow into the great square before the palace, and leave the rest to me. I promise to show you, and all that assembly, in a few moments’ time the Princess of Bengal completely restored in body and mind. But the better to effect what I propose, it will be requisite that the princess should be dressed as magnificently as possible and adorned with the most valuable jewels in your treasury.”

The sultan would have undertaken much more difficult things to have secured his marriage with the princess, which he expected soon to accomplish.

THE ENCHANTED HORSE

The next day, the enchanted horse was by his order taken out of the treasury and placed early in the great square before the palace. A report was spread through the town that there was something extraordinary to be seen and crowds of people flocked thither from all parts, insomuch that the sultan's guards were placed to prevent disorder and to keep space enough round the horse.

The Sultan of Cashmere, surrounded by all his nobles and ministers of state, was placed in a gallery erected on purpose. The Princess of Bengal, attended by a number of ladies whom the sultan had assigned her, went up to the enchanted horse, and the women helped her to mount. When she was fixed in the saddle, and had the bridle in her hand, the pretended physician placed round the horse, at a proper distance, many vessels full of lighted charcoal, which he had ordered to be brought, and going round them with a solemn pace, cast in handfuls of incense; then, with downcast eyes and his hands upon his breast, he ran three times about the horse, making as if he pronounced some mystical words. The moment the pots sent forth a dark cloud of smoke — accompanied with a pleasant smell, which so surrounded the princess that neither she nor the horse could be seen — watching his opportunity, the prince jumped nimbly up behind her, and reaching his hand to the peg, turned it; and just as the horse rose with them into the air, he pronounced these words, which the sultan heard distinctly, "Sultan of Cashmere, when you would marry princesses who implore your protection, learn first to obtain their consent."

Thus the prince delivered the Princess of Bengal, and

THE ARABIAN NIGHTS

carried her the same day to the capital of Persia, where he alighted in the square of the palace, before the emperor his father's apartment, who deferred the solemnization of the marriage no longer than till he could make the preparations necessary to render the ceremony pompous and magnificent, and evince the interest he took in it.

After the days appointed for the rejoicings were over, the Emperor of Persia's first care was to name and appoint an ambassador to go to the Rajah of Bengal with an account of what had passed, and to demand his approbation and ratification of the alliance contracted by this marriage; which the Rajah of Bengal took as an honor and granted with great pleasure and satisfaction.

CHAPTER IX

THE STORY OF PRINCE AHMED AND THE FAIRY PERIÉ BANOU

THERE was a sultan of India, who, after a long reign, had reached a good old age. He had three sons and one niece, the chief ornaments of his court. The eldest son was called Houssain, the second Ali, the youngest Ahmed. The name of his niece, their cousin, was Nouronihar. This niece, the daughter of a favorite brother who had died young, had been brought up in the palace from her childhood and was remarkable for her wit and for her beauty. The sultan, on her arriving at the proper age, was consulting about a neighboring prince with whom she might contract an alliance, when he found that all the three princes, his sons, loved their cousin and wished to marry her. This discovery caused him great grief — not from any disappointment of his own plans for his niece, but from the trouble and discord which this mutual love for their cousin would cause to his sons.

He spoke to each of them apart; and remonstrated on the impossibility of one princess being the wife of three brothers, and the troubles they would create if they persisted in their attachment. He did all he could to persuade them

THE ARABIAN NIGHTS

to abide by a declaration of the princess in favor of one of them; or that all should agree to resign their pretensions to her hand, that she might marry a stranger. But as he found them equally obstinate, he sent for them all together, and said, "My sons, since I have not been able to persuade you in this matter, and as I have no inclination to use my authority, to give the princess, your cousin, to one in preference to another, I have thought of an expedient which will please you all, and preserve harmony among you, if you will but hear me and follow my advice. I think it would not be amiss if you were to travel separately into different countries, so that you might not meet each other; and I promise my niece in marriage to him who shall bring me the most extraordinary rarity. I will give each of you a sum suited to your rank, and for the purchase of the rarity you shall search after."

The three princes cheerfully consented to this proposal, as each flattered himself fortune might prove favorable to him, and give him possession of the Princess Nouronihar. The sultan gave them the money he promised, and issued orders for the preparations for their travels. Early next morning they all went out at the same gate of the city, each dressed like a merchant, attended by a trusty officer dressed as a slave, and all well mounted and equipped. They proceeded the first day's journey together; and at night when they were at supper, they agreed to travel for a twelvemonth, and that day year to meet again at the khan where they were stopping; and that the first who came should wait for the rest; so that as they had all three taken leave together of the sultan, they might return in company. The next morning by break of

PRINCE AHMED AND THE FAIRY

day, after they had embraced and wished each other reciprocally good success, they mounted their horses and took each a different road.

Prince Houssain, the eldest brother, who had heard of the extent, power, riches and splendor of the kingdom of Bisnagar, bent his course toward the Indian coast; and after three months' traveling with different caravans, sometimes over deserts and barren mountains and sometimes through populous and fertile countries, arrived at Bisnagar, the capital of the kingdom of that name and the residence of its maharajah. He lodged at a khan appointed for foreign merchants, and soon learned that there were four principal bazaars where merchants of all sorts kept their shops, on a large extent of ground in the center of the city in the middle of which stood the maharajah's palace, surrounded by three courts, the gates of which were distant two leagues from the other.

Prince Houssain went to one of these bazaars on the next day. It was large, divided into several vaulted avenues and shaded from the sun, but yet very light. The shops were of the same size and proportion; and all who dealt in the same sort of goods as well as all the artists of the same profession lived in one avenue.

The number of shops stocked with all kinds of merchandise — as the finest linens from several parts of India, painted in the most lively colors and representing men, landscapes, trees and flowers; silks and brocades from Persia, China and other places; porcelain from Japan and China; foot carpets of all sizes — surprised him very much; but when he came to

THE ARABIAN NIGHTS

the shops of the goldsmiths and jewelers (for those two trades were exercised by the same merchants), he was in a kind of ecstasy at beholding such prodigious quantities of wrought gold and silver, and was dazzled by the luster of the pearls, diamonds, rubies, emeralds and other precious stones exposed for sale. But if he was amazed at seeing so many treasures in one place, he was much more surprised when he came to judge of the wealth of the whole kingdom, by considering that, except the brahmins and priests attached to the temples, who profess a retired life, there was not a man or woman through the extent of the kingdom but wore necklaces, bracelets and ornaments about their legs and feet, made of pearls and precious stones. They were all of a dark color, which admirably set off the brilliancy of these jewels.

Another object which Prince Houssain particularly admired was the great number of flower sellers who crowded the streets; for the Indians are such great lovers of flowers that not one will stir without a nosegay of them in his hand or a garland of them on his head; and the merchants keep them in pots in their shops, so that the air of the whole bazaar, however extensive, is perfectly perfumed.

After Prince Houssain had passed through that quarter, street by street, a merchant perceiving him go by much fatigued, invited him to sit down in front of his shop. He had not been seated long before a crier appeared, with a piece of carpeting on his arm, about six feet square and crying it at forty purses. The prince called to the crier, and when he had examined the carpet, told him that he could not comprehend how so small a piece of carpeting, and of so indifferent

PRINCE AHMED AND THE FAIRY

an appearance, could be set at so high a price, unless it had something very extraordinary in it, which he knew nothing of.

“You have guessed right, sir,” replied the crier; “whoever sits on this piece of carpeting may be transported in an instant wherever he desires to be.”

“If the carpeting,” said he to the crier, “has the virtue you attribute to it, I shall not think forty purses too much.”

“Sir,” replied the crier, “I have told you the truth, and with the leave of the master of this shop we will go into the back warehouse, where I will spread the carpet, and when we have both sat down, and you have formed the wish to be transported into your apartment at the khan, if we are not conveyed thither, it shall be no bargain.”

On this proposal they went into the merchant's back shop, where they both sat down on the carpeting; and as soon as the prince had formed his wish to be transported into his apartment at the khan, he in an instant found himself and the crier there. After this convincing proof of the virtue of the carpet, he counted to the crier forty purses of gold and gave him twenty pieces for himself.

In this manner Prince Houssain became the possessor of the carpet and was overjoyed that at his arrival at Bisnagar he had found so rare a curiosity, which he never doubted must of course gain him the possession of Nouronihar, as his younger brothers could not meet with anything to be compared with it. It was in his power by sitting on this carpeting to be at the place of rendezvous that very day; but as he would be obliged to wait there for his brothers as

THE ARABIAN NIGHTS

they had agreed, he chose to make a longer abode in this capital.

It was the custom of the Maharajah of Bisnagar to give all foreign merchants access to his person once a week; so that in his assumed character Prince Houssain saw him often, and was much honored by his asking him of the Sultan of the Indies, and of the government, strength, and riches of his dominions.

The prince employed the rest of his time in viewing the wonders of the city. Among the objects which were most worthy of admiration, he visited a temple built entirely of brass. It was ten cubits square and fifteen high; but its greatest ornament was an idol of the height of a man, of massy gold; its eyes were two rubies set so artfully that it seemed to look at those who viewed it, on whichever side they turned. Besides this, there was another idol temple, not less curious, in the environs of the city, in the midst of a garden of about ten acres, full of roses and the choicest flowers, surrounded by a wall, breast high, to keep out the cattle. In the midst of this garden, on a raised terrace, with a beautifully polished pavement, was the josh house, built of red marble, and having a spire rising about fifty cubits high from the building, which might be seen for several leagues round. The inside of the spire was adorned with three compartments of fine paintings, and there was not a part in the whole edifice but what was embellished with pictures or relievos and gaudy idols, from top to bottom.

Every night and morning ceremonies were performed in this temple, which were always succeeded by music, dancing,

PRINCE AHMED AND THE FAIRY

singing and feasting. The brahmins and attendants of the temple had nothing to subsist on but the offerings of pilgrims, who came in crowds from the most distant parts of the kingdom to perform their vows at the shrine of the idol.

Prince Houssain was also spectator of a solemn festival, which was celebrated every year at the court of Bisnagar, at which all the governors of provinces, commanders of garrisons, magistrates of towns, and the brahmins most celebrated for their learning were usually present, some of whom occupied four months in coming. This assembly, composed of such innumerable multitudes of Hindus, and encamped in variously colored tents, on a plain of vast extent, as far as the eye could reach, was a splendid sight. In the center of this plain was a square of great length and breadth, closed on all sides by large scaffoldings, some of which were painted on the outside, and covered with rich carpets for the maharajah and his court.

On each side of this square, at some little distance from each other, were ranged a thousand elephants, sumptuously caparisoned, each having upon his back a square wooden stage, finely gilt, upon which were musicians and buffoons. The trunks, ears, and bodies of these elephants were painted with cinnabar and other colors, representing grotesque figures.

But what Prince Houssain most of all admired, as a proof of the industry, address, and inventive genius of the Hindus, was to see one of the largest of these elephants stand with his four feet on a post raised two feet from the ground, playing and beating time to the music with his trunk. Besides this,

THE ARABIAN NIGHTS

he admired another large elephant placed upon a plank, laid across a strong beam about ten feet from the ground, with a sufficiently heavy weight at the other end, which balanced him, while he kept time, by the motions of his body and trunk, with the music. This beam was so constructed that one end could be let down for the elephant to get on and off it.

When Prince Houssain had seen all the wonders of the capital, he wished to be nearer his dear Princess Nouronihar, and having paid all the charges, and returned the key of his apartment to the owner of the khan, he took and spread the carpet, and as soon as he had formed his wish, he and his officer whom he had brought with him were transported to the caravansary at which he and his brothers were to meet, and where he passed for a merchant till their arrival.

Prince Ali, the second brother, who had designed to travel into Persia, after he had parted with his brothers, joined a caravan, and in four months arrived at Shiraz, the capital of that empire.

On the next morning after his arrival, while the merchants opened their bales of merchandise, Prince Ali, who traveled only for his pleasure, and had brought nothing but necessaries with him, after he had dressed himself, took a walk into that quarter of the town where is the bazaar of the jewelers, in which they sold precious stones, gold and silver works, brocades, silks, fine linens, and other choice and valuable articles, for which Shiraz was celebrated.

But among the criers who passed backward and forward with samples of several sorts of goods, he was not a little surprised to see one who held in his hand an ivory tube, of

PRINCE AHMED AND THE FAIRY

about a foot in length, and about an inch thick, which he cried at forty purses. At first he thought the crier mad, and asked him what he meant by crying for forty purses that tube which seemed to be a thing of no value. The crier replied, "Sir, you are not the only person that takes me for a madman on account of this tube; you shall judge yourself whether I am or no, when I have told you its property. By looking through this tube, you will see whatever object you wish to behold."

The crier presented him the tube, and he looked through, wishing at the same time to see the sultan his father, whom he immediately beheld in perfect health, sitting on his throne, in the midst of his council. Next, as there was nothing in the world so dear to him after the sultan, as the Princess Nouronnihar, he wished to see her; and instantly beheld her laughing, and in a gay humor, with her women about her.

Prince Ali wanted no other proof to persuade him that this tube was the most valuable article, not only in the city of Shiraz, but in all the world, and believed that if he should neglect to purchase it, he should never meet with an equally wonderful curiosity. He said to the crier, "I am very sorry that I have entertained so erroneous an opinion of you, but I hope to make amends by buying the tube, and I will give you the price you ask."

On this, the prince took the crier to the khan where he lodged, told him out the money, and received the tube.

Prince Ali was overjoyed at his purchase; he persuaded himself, that as his brothers would not be able to meet with

THE ARABIAN NIGHTS

anything so rare and admirable, the Princess Nouronihar must be the recompense of his fatigue and travels. He thought now of only visiting the court of Persia, and of seeing whatever was curious in Shiraz, and when the caravan took its departure he joined the party of merchants with whom he had traveled, and arrived happily without any accident or trouble at the place appointed, where he found Prince Houssain, and both waited for Prince Ahmed.

Prince Ahmed took the road to Samarcand, and the day after his arrival, went, as his brothers had done, into the bazaar, where he had not walked long before he heard a crier, who had an artificial apple in his hand, cry it at five-and-thirty purses. He stopped the crier, and said to him, "Let me see that apple, and tell me what virtue or extraordinary property it possesses, to be valued at so high a rate."

"Sir," replied the crier, giving it into his hand, "if you look at the mere outside of this apple, it is not very remarkable; but if you consider its properties you will say it is invaluable, and that he who possesses it is master of a great treasure. It cures all sick persons of every disease, and even if the patient is dying, it will recover him immediately, and restore him to perfect health; and this merely by the patient's smelling it."

"If one may believe you," replied Prince Ahmed, "the virtues of this apple are wonderful, and it is indeed invaluable; but how am I to know that there is no exaggeration in the high praises you bestow on it?"

"Sir," replied the crier, "the truth is known by the whole city of Samarcand; ask all these merchants you see here and

PRINCE AHMED AND THE FAIRY

hear what they say; you will find several of them will tell you they had not been alive this day had they not made use of this excellent remedy."

While the crier was detailing to Prince Ahmed the virtues of the artificial apple, many persons gathered round them, and confirmed what he declared, and one amongst the rest said he had a friend dangerously ill, whose life was despaired of, which was a favorable opportunity to show the experiment. Upon which Prince Ahmed told the crier he would give him forty purses for the apple if it cured the sick person by smelling it.

"Come, sir," said the crier to Prince Ahmed, "let us go and make the experiment, and the apple shall be yours." The experiment succeeded; and the prince, after he had counted out to the crier forty purses, received the apple. He then spent his time in seeing all that was curious at and about Samarcand, and principally the valley of Sogd, which is reckoned by the Arabians one of the four paradises of the world, for the beauty of its fields, gardens and palaces, and for its fertility in fruit of all sorts, and all the other pleasures enjoyed there in the fine season; and having joined himself to the first caravan that set out for the Indies, he arrived in perfect health at the caravansary, where the Princes Houssain and Ali waited for him.

When Prince Ahmed joined his brothers, they embraced with tenderness, and complimented each other on the happiness of meeting together in safety at the same place they had set out from. Houssain, as the eldest brother, then said, "Brothers, we shall have time enough hereafter to describe

THE ARABIAN NIGHTS

our travels. Let us come to that which is of the greatest importance for us to know, and not conceal from each other the curiosities we have brought, but show them, that we may ourselves judge to which of us the sultan our father may give the preference. I will tell you that the rarity which I have brought from the kingdom of Bisnagar is the carpeting on which I sit. It looks but ordinary, and makes no show, but its virtues are wonderful. Whoever sits on it, and desires to be transported to any place, be it ever so far distant, is immediately carried thither. On my return here I made use of no other conveyance than this wonderful carpet, for which I paid forty purses. I expect now that you should tell me whether what you have brought is to be compared with this carpet."

Prince Ali next spoke. "I must own, brother," said he, "that your carpet is a most surprising curiosity. But you must allow that there may be other rarities at least as wonderful. Here is an ivory tube, which appears to the eye no more a prodigy than your carpet. It cost me forty purses, and I am as well satisfied with my purchase as you can be with yours, for on looking at one end of this tube you can see whatever object you wish to behold. I would not have you take my word," added Prince Ali, presenting the tube to him. "Take it, make trial of it yourself."

Houssain took the ivory tube from Prince Ali, to see the Princess Nouronnihar, when Ali and Prince Ahmed, who kept their eyes fixed upon him, were extremely surprised to see his countenance suddenly express extraordinary alarm and affliction. Prince Houssain did not give them time to ask what was the matter, but cried out, "Alas! princes, to what

PRINCE AHMED AND THE FAIRY

purpose have we undertaken such long and fatiguing journeys, with the hope of being recompensed by the hand of the charming Nouronnihar, when in a few moments that lovely princess will breathe her last! I saw her in bed, surrounded by her women, all in tears, who seem to expect her death. Take the tube, behold yourselves the miserable state she is in, and mingle your tears with mine."

Prince Ali took the tube out of Houssain's hand, and, after he had seen the same object with sensible grief, presented it to Ahmed, who took it to behold the melancholy sight which so much concerned them all.

When Prince Ahmed had taken the tube out of Ali's hands, and saw that the Princess Nouronnihar's end was so near, he addressed himself to his two brothers, and said, "Princes, the Princess Nouronnihar, whom we all equally love, is indeed just at death's door, but provided we make haste and lose no time, we may preserve her life. This apple which you see, cost the same sum as the carpet and the tube; but it has this wonderful property — its smell will restore to life a sick person, whatever be the malady. I have made the experiment, and can show you its wonderful effect on the person of the Princess Nouronnihar, if we hasten to assist her."

"If that be all," replied Prince Houssain, "we cannot make more dispatch than by transporting ourselves instantly into her chamber by means of my carpet. Come, lose no time, sit down; it is large enough to hold us all."

As soon as the order was given, the Princes Ali and Ahmed sat down by Houssain, and as their interest was the same

THE ARABIAN NIGHTS

they all framed the same wish, and were transported instantaneously into the Princess Nouronnihar's chamber.

The presence of the three princes, who were so little expected, alarmed the princess's women and guards, who could not comprehend by what enchantment three men should be among them, for they did not know them at first, and the guards were ready to fall upon them, as people who had gotten into a part of the palace where they were not allowed to come; but they presently found their mistake.

Prince Ahmed no sooner saw himself in Nouronnihar's chamber than he rose off the carpet, and went to the bedside and put the apple to her nostrils. The princess instantly opened her eyes, and sitting up, asked to be dressed, with the same freedom and recollection as if she had awakened out of a sound sleep. Her women presently informed her that she was obliged to the three princes her cousins, and particularly to Prince Ahmed, for the sudden recovery of her health. She immediately expressed her joy at seeing them, and thanked them all together, but afterward Prince Ahmed in particular. As she desired to dress, the princes contented themselves with telling her how great a pleasure it was to them to have come soon enough to contribute each in any degree toward relieving her from the imminent danger she was in, and what ardent prayers they had offered for the continuance of her life; after which they retired.

While the princess was dressing, the princes went to throw themselves at the sultan their father's feet, but when they came to him, they found he had been previously informed of their unexpected arrival by the chief of the princess's

PRINCE AHMED AND THE FAIRY

guards, and by what means the princess had been so suddenly cured. The sultan received and embraced them with the greatest joy, both for their return and the wonderful recovery of the princess his niece, whom he loved as if she had been his own daughter. After the usual compliments, the princes presented each the rarity which he had brought: Prince Houssain his carpet, Prince Ali his ivory tube, and Prince Ahmed the artificial apple; and after each had commended his present, as he put it into the sultan's hands, they begged of him to pronounce their fate, and declare to which of them he would give the Princess Nouronihar, according to his promise.

The Sultan of the Indies, having heard all that the princes had to say in favor of their rarities, remained some time silent, considering what answer he should make. At last he broke silence, and said to them in terms full of wisdom, "I would declare for one of you, my sons, if I could do it with justice. It is true, Ahmed, the princess, my niece, is obliged to your artificial apple for her cure; but let me ask you whether you could have contrived to cure her if you had not known by Ali's tube the danger she was in, and if Houssain's carpet had not brought you to her so soon? Your tube, Ali, revealed to you and your brothers the illness of your cousin; but you must grant that the knowledge of her illness would have been of no service without the artificial apple and the carpet. And as for you, Houssain, your carpet was an essential instrument in effecting her cure. But consider, it would have been of little use if you had not been acquainted with her illness by Ali's tube, or if Ahmed had not applied his artificial apple.

THE ARABIAN NIGHTS

Therefore, as the carpet, the ivory tube, and the artificial apple have no preference over each other; but on the contrary, as each had an equal share in her cure, I cannot grant the princess to any one of you; and the only fruit you have reaped from your travels is the happiness of having equally contributed to restore her to health.

“As this is the case,” added the sultan, “I must resort to other means to determine the choice I ought to make, and as there is time enough between this and night, I will do it today. Go and procure each of you a bow and arrow, and repair to the plain where the horses are exercised; I will soon join you, and will give the Princess Nouronihar to him who shoots the farthest.”

The three princes had nothing to object to the decision of the sultan. When they were dismissed his presence, they each provided themselves with a bow and arrow and went to the plain appointed, followed by a great concourse of people.

As soon as the sultan arrived, Prince Houssain, as the eldest, took his bow and arrow, and shot first. Prince Ali shot next, and much beyond him, and Prince Ahmed last of all; but it so happened that nobody could see where his arrow fell, and notwithstanding all the search made by himself and all the spectators, it was not to be found. It was evident that he had shot the farthest, but as his arrow could not be found, the sultan, in spite of his remonstrances, determined in favor of Prince Ali, and gave orders for preparations to be made for the solemnization of the nuptials of him and Nouronihar, which were celebrated a few days after with great magnificence.

PRINCE AHMED AND THE FAIRY

Prince Houssain would not honor the feast with his presence. His love for the princess was so sincere and ardent that he could scarcely support with patience the mortification of seeing her marry Prince Ali, who he said did not deserve her better nor love her more than himself. In short, his grief was so great that he left the court and renounced all right of succession to the crown, to turn dervish and put himself under the discipline of a famous sheik, who had gained great reputation for his exemplary life.

Prince Ahmed, from the same motive, did not assist at Prince Ali and the Princess Nouronihar's nuptials, any more than his brother Houssain, yet did not renounce the world as he had done. But as he could not imagine what could have become of his arrow, he resolved to search for it, that he might not have anything to reproach himself with. With this intent he went to the place where the Princes Houssain's and Ali's were gathered up and, proceeding straightforward from thence, looked carefully on both sides as he advanced. He went so far that at last he began to think his labor was in vain; yet he felt compelled to proceed, till he came to some steep craggy rocks, which completely prevented any further progress.

At the very foot of these rocks he perceived an arrow, which, to his great astonishment, he found to be the same he had shot. "Certainly," said he to himself, "neither I, nor any man living, could shoot an arrow so far. There must be some mystery in this; and perhaps fortune, to make amends for depriving me of what I thought the greatest happiness of my life, may have reserved a greater blessing for my comfort."

THE ARABIAN NIGHTS

On looking about, the prince beheld an iron door, which seemed to be locked; but on his pushing against it, it opened, and discovered a staircase which he walked down with his arrow in his hand. At first he thought he was going into a dark place, but presently he was surrounded by light, and beheld a magnificent palace, the admirable structure of which he had not time to look at: for at the same instant, a lady of majestic air, and of a beauty heightened by the richness of the jewels which adorned her person, advanced, attended by a troop of ladies, of whom it was difficult to distinguish which was the mistress, as all were so magnificently dressed.

As soon as Ahmed perceived the lady, he hastened to pay his respects; but the lady addressing him first said, "Enter, Prince Ahmed, you are welcome."

After these words, the lady led Prince Ahmed into a noble hall. She then sat down on a sofa; and when the prince, at her entreaty, had seated himself by her, she continued, "You know, as the Koran states, that the world is inhabited by genies as well as men: I am Perie Banou, the daughter of one of the most powerful of these genies. I am no stranger to your loves or your travels. The artificial apple, which you bought at Samarcand; the carpet which Prince Houssain purchased at Bisnagar, and the tube which Prince Ali brought from Shiraz, were of my contrivance. You seemed to me worthy of a happier fate than to marry the Princess Nouronnihar; and that you might attain to it, I also caused your arrow to fly out of sight, and to strike against the rocks near which you found it. It is in your power to avail yourself of the favorable opportunity which presents itself to make you happy."

PRINCE AHMED AND THE FAIRY

As the fairy Perie Banou pronounced the last words with a different tone and looked at the same time tenderly at the prince, with downcast eyes and a modest blush upon her cheeks, it was not difficult for him to comprehend what happiness she meant; and he replied, "Should I have the happiness of making you the partner of my life, I should think myself the happiest of men."

"Then," answered the fairy, "you shall be my husband, and I will be your wife. Our fairy marriages are contracted with no other ceremonies than a mutual consent. I will give orders for the preparation of our nuptial feast this evening; and in the meanwhile I will show you the apartments of my palace."

The fairy led Ahmed through the apartments of the palace, where he saw diamonds, rubies, emeralds and all sorts of fine jewels, intermixed with pearls, agate, jasper, porphyry, and the most precious marbles; together with the richest furniture, disposed in the most elegant profusion. At last he entered the hall where the cloth was laid for the feast. It was adorned with an infinite number of wax candles perfumed with amber. A large buffet was set out with all sorts of gold plate, so finely wrought that the workmanship was much more valuable than the weight of the gold. A concert accompanied the feast, formed of the most harmonious instruments that were ever heard. The fairy helped Prince Ahmed to the most delicious meats and wines which the prince had never before tasted of, but found so exquisite, that he commended them in the highest terms, saying that the entertainment which she gave him far surpassed those among men. After

THE ARABIAN NIGHTS

the dessert, which consisted of the choicest fruits and sweetmeats, the fairy Perie Banou and Prince Ahmed rose and repaired to a dais, provided with cushions of fine silk, curiously embroidered. Presently a great number of genies and fairies danced before them; and at last divided themselves into two rows, through which they passed to their chambers, after which they made obeisance and retired.

Every day spent with the fairy Perie was a continued feast, for every day she provided new delicacies, new concerts, new dances, new shows, and new diversions; which were all so gratifying to the senses that Ahmed if he had lived a thousand years among men could not have experienced equal enjoyment.

The fairy's intention was not only to give the prince convincing proofs of her love, but to let him see that he could meet with nothing at his father's court comparable to the happiness he enjoyed with her. She hoped by those means to attach Prince Ahmed entirely to herself.

At the end of six months, Prince Ahmed felt a great desire to visit the sultan his father, and know how he was. He mentioned his wish to Perie Banou, who was much alarmed lest this was only an excuse to leave her, and entreated him to forego his intention.

"My queen," replied the prince, "I did not make the request with any intention of displeasing you, but from a motive of respect toward my father, who, as I have reason to presume, believes that I am dead. But since you do not consent that I should go and comfort him by the assurance of my life, I will deny myself the pleasure, as there is nothing to which I

PRINCE AHMED AND THE FAIRY

would not submit to please you." The fairy heard the prince say this with extreme satisfaction.

In the meanwhile, the Sultan of the Indies in the midst of the rejoicings on account of the nuptials of Prince Ali and the Princess Nouronihar, was deeply afflicted at the absence of the other two princes his sons. He was soon informed of the resolution Prince Houssain had taken to forsake the world, and as he knew that he was alive and well, he supported his absence more patiently. He made the most diligent search after Ahmed, and dispatched couriers to all the provinces of his dominions, with orders to the governors to stop him, and oblige him to return to court; but all the pains he took had not the desired success and his affliction, instead of diminishing, increased.

"Vizier," he one day said, "thou knowest I always loved Ahmed the most of all my sons. My grief is so heavy at his strange absence that I shall sink under it. If thou hast any regard for my life, I conjure thee to assist me, and find out where he is."

The grand vizier, anxious to give his sovereign some ease, proposed to send for and consult a sorceress, of whom he had heard many wonders. The sultan consented, and the grand vizier, upon her arrival, introduced her into the presence.

The sultan said to the sorceress, "Canst thou tell me by thy art and skill what is become of Prince Ahmed, my son? If he be alive, where is he? What is he doing? May I hope ever to see him again?"

"Sire," replied the sorceress, "if you will allow me till tomorrow, I will endeavor to satisfy you."

THE ARABIAN NIGHTS

The sultan granted her the time, and promised to recompense her munificently.

The sorceress returned the next day, and said to the sultan, "Sire, I have not been able to discover anything more than that Prince Ahmed is alive, but as to where he is I cannot discover."

The Sultan of the Indies was obliged to remain satisfied with this answer; which in a small degree relieved his anxiety about the prince.

Prince Ahmed still adhered to his resolution, not again to ask permission to leave the fairy Perie Banou, but she, perceiving by his frequent talking about his father that he retained his wish to see him, and convinced of the sincerity of his affection for herself, resolved to grant him the permission which she knew he so ardently desired. One day she said to him, "Prince, as I am now fully convinced that I can depend on the fidelity of your love, I grant you leave to visit the sultan your father, on condition that your absence shall not be long; you can go when you please; but first let me give you some advice how you shall conduct yourself. First, do not inform your father of our marriage, neither of my quality, nor the place of our residence. Beg of him to be satisfied with knowing that you are happy, and that the sole end of your visit is to make him easy respecting your fate."

After Prince Ahmed had expressed to Perie Banou his sincere gratitude, the fairy summoned twenty horsemen, well mounted and equipped, to attend him. When all was ready, Prince Ahmed took his leave of the fairy, embraced her, and assured her that he would return soon. A charger, which

PRINCE AHMED AND THE FAIRY

was most richly caparisoned, and as beautiful a creature as any in the sultan's stables, was brought to him, which he mounted with extraordinary grace, which gave great pleasure to the fairy; and after he had bidden her a last adieu, set forward on his journey.

As it was no great distance, Prince Ahmed soon arrived at his father's capital. The people received him with acclamations, and followed him in crowds to the palace. The sultan embraced him with great joy; complaining at the same time, with a fatherly tenderness, of the affliction his long absence had occasioned.

"Sire," replied Prince Ahmed, "I could not bear to resign the Princess Nouronihar to my brother Ali, and I felt that my arrow, though it could not be found, had gone beyond his. The loss of my arrow dwelt continually on my mind, and I resolved to find it. I therefore left my attendant, and returned alone to look for my arrow. I sought all about the plain where Houssain's and Ali's arrows were found, and where I imagined mine must have fallen, but all my labor was in vain. I had gone in the same direction about a league, a distance that the strongest archers could not reach with their arrows. I was about to abandon my search and return home, when I found myself drawn forward against my will; and after having gone four leagues, to the end of the plain, where it is bounded by rocks, I perceived an arrow. I ran, took it up, and knew it to be the same which I had shot. Far from blaming your majesty for declaring in favor of my brother Ali, I never doubted but there was a mystery in what had happened to my advantage. But as to the revealing of this

THE ARABIAN NIGHTS

mystery, I beg you will not be offended if I remain silent, and that you will be satisfied to know from my own mouth that I am happy and content with my fate. To tell you this, and to relieve your anxiety, was the only motive which brought me hither. I must now return, and the only favor I ask is your leave to come occasionally to pay you my duty, and to inquire after your health."

"Son," answered the Sultan of the Indies, "I wish to penetrate no further into your secrets. I can only tell you that your presence has restored to me the joy I have not felt for a long time. You shall always be welcome when you can come and visit me."

Prince Ahmed stayed but three days at his father's court, and on the fourth returned to the fairy Perie Banou, who received him with the greater joy, as she did not expect him so soon. At the end of a month after the prince's return, the fairy, no longer doubting of his love for her, proposed herself that he should pay his respects to the sultan.

"It is a month," she said, "since you have seen the sultan your father. I think you should not be longer in renewing your visits. Go to him tomorrow, and after that visit him once a month, without speaking to me, or waiting for my permission. I readily consent to such an arrangement."

Prince Ahmed went the next morning with the same attendants as before, but much more magnificently mounted, equipped, and dressed, and was received by the sultan with the same joy and satisfaction. For several months he constantly paid him visits, and always in a richer and more brilliant equipage.

PRINCE AHMED AND THE FAIRY

At last the sultan's counselors, who judged of Prince Ahmed's power by the splendor of his appearance, sought to make the sultan jealous of his son. They represented that it was but common prudence to discover where the prince had retired, and how he could afford to live so magnificently, since he had no revenue assigned for his expenses; that he seemed to come to court only to insult him, by affecting a more splendid display than himself; and that it was to be feared he might court the people's favor and dethrone him. They represented the danger to be greater, as the prince could not reside far from the capital, as on every visit he paid his attendants were different, their habits new, and their arms clean and bright, as if just come from the maker's hands; and their horses looked as if they had only been walked out. "These are sufficient proofs," they said, "that Prince Ahmed does not travel far, so that we should think ourselves wanting in our duty did we not make our humble remonstrances, in order that, for your own preservation and the good of your people, your majesty may take such measures as you shall think advisable."

When the courtiers had concluded these insinuations, the sultan said, "I do not believe my son Ahmed would act as you would persuade me; however, I am obliged to you for your advice, and do not doubt that it proceeds from your loyalty to my person."

The Sultan of the Indies said this that his courtiers might not know the impressions their observations had made on his mind. He was, however, so much alarmed by them, that he resolved to have Prince Ahmed watched. For this end he

THE ARABIAN NIGHTS

sent privately for the sorceress, who was introduced by a secret door into his closet. "You told me the truth," said he, "when you assured me my son Ahmed was alive; he now comes to my court every month, but I cannot learn from him where he resides. I believe you are capable of discovering his secret. He is at this time with me, and will depart in the morning, without taking leave of me or any of my court. I require you to watch him so as to find out where he retires, and bring me information."

The sorceress left the sultan, and learning by her art the place where Prince Ahmed had found his arrow, went immediately thither, and concealed herself near the rocks so as not to be seen.

The next morning Prince Ahmed set out, by daybreak, without taking leave either of the sultan or any of his court, according to custom. The sorceress saw him coming, and watched him and his attendants till she suddenly lost sight of them in the rocks. The steepness of the rocks formed an insurmountable barrier to men whether on horseback or on foot, so that the sorceress judged that the prince and his retinue had suddenly retired either into some cavern or some subterraneous place, the abode of genies or fairies. When she thought the prince and his attendants must have far advanced into whatever concealment they inhabited, she came out of the place where she had hidden herself, and explored the spot where she had lost sight of them, but could perceive nothing. The sorceress was obliged to be satisfied with the insufficient discovery she had made, and returned to communicate it to the sultan; but at the same time informed

PRINCE AHMED AND THE FAIRY

him that she did not despair of obtaining the information he wished.

The sultan was much pleased, and to encourage her presented her with a diamond of great value, telling her it was only an earnest of the ample recompense she should receive when she should have performed the important service which he left to her management. The sorceress, knowing the time when Prince Ahmed would again visit his father, went a day or two before to the foot of the rock where she had lost sight of him and his attendants, and waited there to execute the project she had formed.

The next morning as Prince Ahmed went out as usual at the iron gate, with his attendants, on his journey to the capital, he saw a woman lying with her head on the rock, and complaining as if she was in great pain. He pitied her, turned his horse, and said, "Good woman, I will assist you, and convey you where you shall not only have all possible care taken of you, but where you will find a speedy cure; rise, and let one of my people take you behind him."

At these words the sorceress made many feigned efforts to rise, pretending that the violence of her illness prevented her. At the same time two of the prince's attendants, alighting, helped her up, and placed her behind one of their companions. They mounted their horses again, and followed the prince, who turned back to the iron gate which was opened by one of his retinue. When he came into the outward court of the fairy's palace, without dismounting himself, he sent to tell her he wanted to speak with her. The fairy came with all imaginable haste, when Prince Ahmed, not giving her time

THE ARABIAN NIGHTS

to ask, said, "My princess, I desire you would have compassion on this good woman. I recommend her to your care, and am persuaded that you, from inclination, as well as my request, will not abandon her."

The fairy, who had her eyes fixed on the pretended sick woman all the time the prince was speaking, ordered two of her women to take her from the men who supported her, conduct her into an apartment of the palace, and take as much care of her as they would of herself.

While the two women were executing the fairy's commands, she went up to Prince Ahmed, and whispering him in the ear, said, "Prince, I commend your compassion, which is worthy of you and your birth; but believe me, this woman is not so sick as she pretends to be. I am much mistaken if she is not sent hither on purpose to occasion you great trouble. But do not be concerned, I will deliver you out of all the snares that shall be laid for you. Go and pursue your journey."

This address of the fairy's did not in the least alarm Prince Ahmed. "My princess," said he, "as I do not remember I ever did, or designed to do, anybody an injury, I cannot believe any one can have a thought of injuring me; but, if they have, I shall not forbear doing good whenever I have an opportunity."

So he took leave of the fairy, and set forward again for his father's capital, where he soon arrived, and was received as usual by the sultan, who constrained himself as much as possible to disguise the anxiety arising from the suspicions suggested by his favorites.

In the meantime the two women, to whom Perie Banou

PRINCE AHMED AND THE FAIRY

had given her orders, conveyed the sorceress into an elegant apartment, richly furnished. When they had put her into bed, the quilt of which was embroidered brocade, and the coverlet cloth of gold, one of the women went out, and returned soon with a china cup in her hand, full of a certain liquor, which she presented to the sorceress, while the other helped her to sit up.

“Drink this,” said the attendant; “it is the water of the fountain of lions, and a sovereign remedy. You will find the effect of it in less than an hour’s time.”

The two attendants returned in an hour’s time, and found the sorceress seated on the sofa; who, when she saw them open the door of the apartment, cried out, “Oh, the admirable potion! it has wrought its cure; and being thus cured as by this miracle, I would not lose time, but prosecute my journey.”

The two attendants, after they had told the sorceress how glad they were that she was cured so soon, walked before her, and conducted her through several apartments, all more superb than that wherein she had lain, into a large hall, the most richly and magnificently furnished of all the palace.

Perie Banou was seated in this hall, upon a throne of massy gold, enriched with diamonds, rubies and pearls of an extraordinary size, and attended on each hand by a great number of beautiful fairies, all richly dressed. At the sight of so much splendor, the sorceress was not only dazzled, but so struck, that after she had prostrated herself before the throne, she could not open her lips to thank the fairy, as she had proposed. However, Perie Banou saved her the trouble,

THE ARABIAN NIGHTS

and said, "Good woman, I am glad I had an opportunity to oblige you, and that you are able to pursue your journey. I will not detain you; but perhaps you may not be displeased to see my palace. Follow my women and they will show it to you."

The old sorceress, who had not power nor courage to say a word, prostrated herself a second time, with her head on the carpet that covered the foot of the throne, took her leave, and was conducted by the two fairies through the same apartments which were shown to Prince Ahmed at his first arrival. They at last led her to the iron gate at which Prince Ahmed had brought her in; and after she had taken her leave of them, and thanked them for their trouble, they opened it, and wished her a good journey.

After the sorceress had gone a little way, she turned to observe the door, that she might know it again, but all in vain; for it was invisible to her and all other women. Except in this circumstance, she was very well satisfied with her success, and posted away to the sultan. The sultan, being informed of her arrival, sent for her into his apartment.

The sorceress at once related to the sultan the stratagem by which she excited the compassion of Prince Ahmed, her introduction to the Princess Perie Banou, and all the wonders of her fairy abode. Having finished her narrative, she said, "What does your majesty think of these unheard-of riches of the fairy? Perhaps you will rejoice at the good fortune of Prince Ahmed, your son. For my part, I shudder when I consider the misfortunes which may happen to you, as the fairy, by her attractions and caresses, may inspire your son

PRINCE AHMED AND THE FAIRY

with the unnatural design of dethroning his father, and of seizing the crown of the Indies.”

As the sultan was consulting with his courtiers when he was told of the sorceress's arrival, he ordered her to follow him into the council chamber. After having informed his councilors of all he had learnt, and of his fears of the influence of the fairy over his son, one of the councilors said, “The author of this mischief is in your majesty's power. You ought to put him under arrest; I will not say take away his life, but make him a close prisoner.”

This advice all the other councilors unanimously applauded.

The sorceress asked the sultan's leave to speak, which being granted, she said, “If you arrest the prince, you must also detain his retinue. But they are all genies. Will they not at once disappear, by the property they possess of rendering themselves invisible, and transport themselves instantly to the fairy, and give her an account of the insult offered her husband? And can it be supposed she will let it go unrevenged? Would it not be better to turn the prince's alliance to your advantage, by imposing on him some hard task, which, if he performs, will benefit you, and which, if he cannot perform, may give you an honorable pretext for your accusations against him? Request the prince to procure you a tent, which can be carried in a man's hand, and yet be large enough to shelter your whole army.”

When the sorceress had finished her speech, the sultan asked his councilors if they had anything better to propose; and finding them all silent, determined to follow her advice.

THE ARABIAN NIGHTS

The next day when the prince came into his father's presence, the sultan thus addressed him: "My son, I congratulate you on your marriage with a fairy, whom I hear is worthy of your love. I would make one request, that you would use your influence with your wife to obtain her assistance to do me a great service. You know to what a great expense I am put, every time I take the field, to provide mules, camels, and other beasts of burden, to carry the tents of myself and of my army. Now, I am persuaded you could easily procure from the fairy, your wife, a pavilion that might be carried in a man's hand and which would protect my whole army. Pray oblige me in this matter."

Prince Ahmed, hearing this request, was in the greatest embarrassment what answer to make. At last he replied, "Though, sir, I know not how this mystery has been revealed to you, I cannot deny but your information is correct. I have married the fairy you speak of. But I can say nothing as to the influence I have over her. However, the demand of a father is a command upon a child. And I will not fail, though it be with great reluctance, to ask my wife the favor you desire. If I should not come again to pay you my respects, it will be the sign that I have not been able to succeed in my request; but beforehand, I desire you to forgive me, and consider that you yourself have reduced me to this extremity."

"Son," replied the Sultan of the Indies, "your wife would show that her love to you was very slight, if, with the power she possesses as a fairy, she should refuse so trifling a request as that I have begged you to make. Go; only ask her. If she loves you, she will not deny your request."

PRINCE AHMED AND THE FAIRY

All these representations of the Sultan of the Indies could not satisfy Prince Ahmed; and so great was his vexation, that he left the court two days sooner than he used to do.

When he returned, the fairy, to whom he always before had appeared with a gay countenance, at once observed his melancholy, and asked the cause of the change she perceived in him. After much pressing, Ahmed confessed that the sultan had discovered his abode and his marriage with the fairy, though he could not tell by what means. The fairy reminded him of the old woman on whom he had compassion, and said that she was the spy of the sultan, and had told him all she had seen and heard. "But," she said, "the mere knowledge of my abode by the sultan would not so trouble you; there is something else which is the cause of your grief and vexation."

"Perie Banou," said Prince Ahmed at last, "it is even so. My father doubts my allegiance to him, unless I can provide a pavilion large enough to shelter him, his court, and army, when he takes the field, and small enough for a man to carry in his hand."

"Prince," replied the fairy smiling, "what the sultan your father requests is a trifle. Upon occasion I can do him more important service. Therefore, be persuaded that far from thinking myself importuned by you, I shall always take real pleasure in performing whatever you can desire."

Perie Banou then sent for her treasurer, to whom, when she came, she said, "Noor-Jehaun" (which was her name), "bring me the largest pavilion in my treasury."

Noor-Jehaun returned presently with a small case con-

THE ARABIAN NIGHTS

cealed in the palm of the hand, and presented it to her mistress, who gave it to Prince Ahmed to look at.

When Prince Ahmed saw the small case, which the fairy called the largest tent in her treasury, he fancied she had a mind to banter him, and on perceiving which, Perie Banou exclaimed, "What, prince! do you think I jest with you? You will see that I am in earnest. Noor-Jehaun," said she to her treasurer, taking the tent out of Prince Ahmed's hands, "go and set it up, that he may judge whether the sultan his father will think it large enough."

The treasurer went out immediately with it from the palace, and carried it to a great distance, and then set it up. The prince found it large enough to shelter two armies as numerous as that of the sultan his father. "You see," said the fairy, "that the pavilion is larger than your father may have occasion for; but you are to observe that it has one property, that it becomes larger or smaller, according to the extent of the army it is to cover, without applying any hands to it."

The treasurer took down the tent again, reduced it to its first size, brought it, and put it into the prince's hands. He took it, and, without staying longer than till the next day, mounted his horse, and went with the usual attendants to the sultan his father.

The sultan, persuaded that the tent he had asked for was beyond all possibility, was in great surprise at the prince's speedy return. He took the tent, but after he had admired its smallness, his amazement was so great that he could not recover himself, when he had set it up in the great plain

PRINCE AHMED AND THE FAIRY

before mentioned, and found it large enough to cover with ease his whole army.

The sultan expressed great obligation to the prince for so noble a present, desiring him to return his thanks to the fairy; and to show what a value he set upon it, ordered it to be carefully laid up in his treasury. But in his secret bosom, he felt greater jealousy than ever of his son, considering, that by the fairy's assistance he might effect his dethronement; therefore, yet more intent upon his ruin, he went to consult the sorceress again who advised him to engage the prince to bring him some of the water of the fountain of lions.

In the evening when the sultan was surrounded as usual by all his court, and the prince came to pay his respects among the rest, he addressed himself to him in these words: "Son, I have already expressed to you how much I am obliged for the present of the tent you have procured me, which I esteem the most valuable article in my treasury; but you must do one thing more which will be no less agreeable to me. I am informed that the fairy your spouse makes use of a certain water called the water of the fountain of lions, which cures all sorts of diseases, even the most dangerous; and as I am perfectly well persuaded my health is dear to you, I do not doubt but you will ask her for a bottle of that water, and bring it me as a sovereign remedy, which I may use when I have occasion. Do me this important service and complete the duty of a good son toward a tender father."

Prince Ahmed, who believed that the sultan his father would have been satisfied with so singular and useful a tent as that which he had brought, and that he would not have

THE ARABIAN NIGHTS

imposed any new task upon him which might hazard the fairy's displeasure, was thunderstruck at this new request. After a long silence, he said, "I beg of your majesty to be assured, that there is nothing I would not undertake to procure which may contribute to the prolonging of your life, but I could wish it might not be by the means of my wife. For this reason I dare not promise to bring the water. All I can do is to assure you I will request it of her; but it will be with as great reluctance as I asked for the tent."

The next morning Prince Ahmed returned to the fairy Perie Banou and related to her sincerely and faithfully all that had passed at his father's court from the giving of the tent, which he told her he received with the utmost gratitude to the new request he had charged him to make. He added: "But, my princess, I only tell you this as a plain account of what passed between me and my father. I leave you to your own pleasure, whether you will gratify or reject this his new desire. It shall be as you please."

"No, no," replied the fairy, "I will satisfy the sultan, and whatever advice the sorceress may give him (for I see that he hearkens to her counsel), he shall find no fault with you or me. There is much wickedness in this demand, as you will understand by what I am going to tell you. The fountain of lions is situated in the middle of a court of a great castle, the entrance into which is guarded by four fierce lions, two of which sleep alternately, while the other two are awake. But let not that frighten you. I will supply you with means to pass by them without danger."

The fairy Perie Banou was at that time at work with

PRINCE AHMED AND THE FAIRY

her needle; and as she had by her several clews of thread, she took up one and presenting it to Prince Ahmed said, "First take this clew of thread, I will tell you presently the use of it. In the second place, you must have two horses; one you must ride yourself, and the other you must lead, which must be loaded with a sheep cut into four quarters, that must be killed today. In the third place you must be provided with a bottle, which I will give you, to bring the water in. Set out early tomorrow morning and when you have passed the iron gate, throw before you the clew of thread, which will roll until it reaches the gates of the castle. Follow it, and when it stops, as the gates will be open you will see the four lions. The two that are awake will by their roaring wake the other two. Be not alarmed but throw each of them a quarter of the sheep and then clap spurs to your horse, and ride to the fountain. Fill your bottle without alighting and return with the same expedition. The lions will be so busy eating they will let you pass unmolested."

Prince Ahmed set out the next morning at the time appointed him by the fairy, and followed her directions punctually. When he arrived at the gates of the castle he distributed the quarters of the sheep among the four lions, and passing through the midst of them with intrepidity, got to the fountain, filled his bottle, and returned safe. When he had got a little distance from the castle gates, he turned about, and perceiving two of the lions coming after him, drew his saber, and prepared himself for defense. But as he went forward he saw one of them turn out of the road at some distance, and showed by his head and tail that he

THE ARABIAN NIGHTS

did not come to do him any harm, but only to go before him, and that the other stayed behind to follow. He therefore put his sword again into its scabbard. Guarded in this manner he arrived at the capital of the Indies, but the lions never left him until they had conducted him to the gates of the sultan's palace, after which they returned the way they had come, though not without alarming the populace, who fled or hid themselves to avoid them, notwithstanding they walked gently and showed no signs of fierceness.

A number of officers came to attend the prince while he dismounted, and conduct him to the sultan's apartment, who was at that time conversing with his councilors. He approached the throne, laid the bottle at the sultan's feet, kissed the rich carpet which covered the footstool, and rising, said, "I have brought you, sire, the salutary water which your majesty so much wished for; but at the same time I wish you such health as never to have occasion to make use of it."

After the prince had concluded his compliment, the sultan placed him on his right hand and said, "Son, I am much obliged to you for this valuable present, as also for the great danger you have exposed yourself to on my account; and I have one thing yet to ask of you, after which I shall expect nothing more from your obedience, nor from your interest with your fairy wife. This request is to bring me a man not above a foot and a half high, whose beard is thirty feet long, who carries upon his shoulders a bar of iron of five hundred weight, which he uses as a quarter-staff, and who can speak."

PRINCE AHMED AND THE FAIRY

Next day the prince returned to Perie Banou, to whom he related his father's new demand, "which," he said, "he looked upon to be a thing more difficult than the two first, for," added he, "I cannot imagine there is or can be such a man in the world; without doubt he seeks my ruin, but if there are any means, I beg you will tell me how I may come off with honor this time also."

"Do not alarm yourself, prince," replied the fairy; "you ran a risk in fetching the water of the fountain of lions for your father, but there is no danger in finding this man. He is my brother Schaibar. Though we both had the same father, he is of so violent a nature that his resentment kindles at the slightest offense; yet, on the other hand, he is so liberal as to oblige any one who shows him a kindness. I will send for him, but prepare yourself not to be alarmed at his extraordinary figure."

"What! my queen," replied Prince Ahmed, "do you say Schaibar is your brother? Let him be ever so ugly or deformed, I shall love and honor him as your nearest relation."

The fairy ordered a gold chafing-dish to be lighted under the porch of her palace. She took some incense and threw it into the fire, when there arose a thick cloud of smoke.

Some moments after, the fairy said to Prince Ahmed, "Prince, there comes my brother; do you see him?"

The prince immediately perceived Schaibar, who, as he came forward, looked at the prince with an eye that would have chilled his soul in his body, and asked Perie Banou, when he first accosted her, who that man was. To which she replied, "His name is Ahmed; he is a son of the Sultan

THE ARABIAN NIGHTS

of the Indies, and my husband, brother. I did not invite you to my wedding, because you were engaged in a distant expedition, from which I heard with pleasure you returned victorious; but on my husband's account I have taken the liberty now to call for you."

At these words, Schaibar, looking at Prince Ahmed with a favorable eye, which, however, diminished neither his fierceness nor savage look, said "It is enough for me that he is your husband, to engage me to do for him whatever he desires."

"The sultan his father," replied Perie Banou, "has a curiosity to see you, and I desire he may be your guide to the sultan's court."

"He needs but lead the way; I will follow him," replied Schaibar.

The next morning Schaibar set out with Prince Ahmed to visit the sultan. When they arrived at the gates of the capital, the people, as soon as they saw Schaibar, ran and hid themselves in their shops and houses, shutting their doors, while others, taking to their heels, communicated their fear to all they met, who stayed not to look behind them; in so much that Schaibar and Prince Ahmed, as they went along, found all the streets and squares desolate, till they came to the palace, where the guards, instead of preventing Schaibar from entering, ran away too, so that the prince and he advanced without any obstacle to the council-hall, where the sultan was seated on his throne, surrounded by his vizier and councilors.

Schaibar haughtily approached the throne, and without

PRINCE AHMED AND THE FAIRY

waiting for Prince Ahmed to present him, thus addressed the sultan: "Thou hast sent for me. What dost thou wish?"

The sultan, instead of answering, put his hands before his eyes to exclude so dreadful a sight. Schaibar, enraged at this reception, lifted up his bar of iron, and exclaiming, "Wilt thou not speak, then?" let it fall directly on his head and crushed him to the earth. He did this before Prince Ahmed had the power to interfere. He then destroyed all the other councilors who were the enemies of Prince Ahmed, and only spared the grand vizier at his earnest entreaty. Having completed this dreadful execution, Schaibar left the hall of audience, and went into the middle of the court with the bar of iron on his shoulder.

"I know there is," he cried, looking at the grand vizier, who accompanied Prince Ahmed, to whom he owed his life, "a certain sorceress who stirred up the sultan to demand my presence here. Let her be brought before me."

The grand vizier immediately sent for her, when Schaibar, as he crushed her with his bar of iron, said, "Learn the consequence of giving wicked advice, and of pretending sickness."

"This is not sufficient," exclaimed Schaibar. "Prince Ahmed, my brother-in-law, must be instantly acknowledged as Sultan of India."

All those who were present cheerfully assented, and made the air resound with cries of "Long live Sultan Ahmed," and in a short time the whole city echoed with the same shouts. Schaibar next made the prince be clothed in the robes of the sultan, and had him instantly installed. And after having paid him homage, and taken an oath of fidelity

THE ARABIAN NIGHTS

and allegiance, he went for his sister, Perie Banou, conducted her to the city in great pomp, and caused her to be acknowledged as Sultana of India.

Prince Ahmed gave to Prince Ali and the Princess Nouronihar a very considerable province, with its capital, for their establishment. Afterwards he sent an officer to Houssain, to acquaint him with the change, and make him an offer of any province he might choose; but that prince thought himself so happy in his solitude, that he desired the officer to return his brother thanks for the kindness he designed him, assuring him of his submission, but that the only favor he desired was to be indulged with leave to live retired in the place he had chosen for his retreat.

CHAPTER X

THE STORY OF ALADDIN; OR, THE WONDERFUL LAMP

IN one of the large and rich cities of China, there once lived a tailor named Mustapha. He was very poor. He could hardly, by his daily labor, maintain himself and his family, which consisted only of his wife and a son.

His son, who was called Aladdin, was a very careless and idle fellow. He was disobedient to his father and mother, and would go out early in the morning and stay out all day, playing in the streets and public places with idle children of his own age.

When he was old enough to learn a trade, his father took him into his own shop and taught him how to use his needle; but all his father's endeavors to keep him to his work were vain, for no sooner was his back turned, than he was gone for that day. Mustapha chastised him, but Aladdin was incorrigible, and his father, to his great grief, was forced to abandon him to his idleness; and was so much troubled about him, that he fell sick and died in a few months.

Aladdin, who was now no longer restrained by the fear of a father, gave himself entirely over to his idle habits, and was never out of the streets from his companions. This

THE ARABIAN NIGHTS

course he followed till he was fifteen years old, without giving his mind to any useful pursuit, or the least reflection on what would become of him. As he was one day playing, according to custom, in the street, with his evil associates, a stranger passing by stood to observe him.

This stranger was a sorcerer, known as the African magician, as he had been but two days arrived from Africa, his native country.

The African magician, observing in Aladdin's countenance something which assured him that he was a fit boy for his purpose, inquired his name and history of some of his companions, and when he had learnt all he desired to know, went up to him, and taking him aside from his comrades, said, "Child, was not your father called Mustapha the tailor?"

"Yes, sir," answered the boy, "but he has been dead a long time."

At these words the African magician threw his arms about Aladdin's neck and kissed him several times, with tears in his eyes, and said, "I am your uncle. Your worthy father was my own brother. I knew you at first sight, you are so like him." Then he gave Aladdin a handful of small money, saying, "Go my son, to your mother, give my love to her, and tell her that I will visit her tomorrow, that I may see where my good brother lived so long, and ended his days."

Aladdin ran to his mother, overjoyed at the money his uncle had given him. "Mother," said he, "have I an uncle?"

"No, child," replied his mother, "you have no uncle on your father's side or mine."

ALADDIN OR THE WONDERFUL LAMP

"I am just now come," said Aladdin, "from a man who says he is my uncle and my father's brother. He cried and kissed me when I told him my father was dead, and gave me money, sending his love to you, and promising to come and pay you a visit, that he may see the house my father lived and died in."

"Indeed, child," replied the mother, "your father had no brother, nor have you an uncle."

The next day the magician found Aladdin playing in another part of the town, and embracing him as before, put two pieces of gold into his hand, and said to him, "Carry this, child, to your mother; tell her that I will come and see her tonight, and bid her get up something for supper; but first show me the house where you live."

Aladdin showed the African magician the house, and carried the two pieces of gold to his mother, who went out and bought provisions; and considering she wanted various utensils, borrowed them of her neighbors. She spent the whole day in preparing the supper; and at night, when it was ready, said to her son, "Perhaps the stranger knows not how to find our house; go and bring him, if you meet with him."

Aladdin was just ready to go, when the magician knocked at the door, and came in loaded with wine and all sorts of fruits, which he brought for a dessert. After he had given what he brought into Aladdin's hands, he saluted his mother, and desired her to show him the place where his brother Mustapha used to sit on the sofa; and when she had so done, he fell down and kissed it several times, crying out, with tears in his eyes, "My poor brother! how unhappy am I, not to

THE ARABIAN NIGHTS

have come soon enough to give you one last embrace."

Aladdin's mother desired him to sit down in the same place, but he declined. "No," said he, "I shall not do that; but give me leave to sit opposite to it, that although I see not the master of a family so dear to me, I may at least behold the place where he used to sit."

When the magician had made choice of a place, and sat down, he began to enter into discourse with Aladdin's mother. "My good sister," said he, "do not be surprised at your never having seen me all the time you have been married to my brother Mustapha of happy memory. I have been forty years absent from this country, which is my native place, as well as my late brother's; and during that time have traveled into the Indies, Persia, Arabia, Syria and Egypt, and afterward crossed over into Africa, where I took up my abode. At last, as it is natural for a man, I was desirous to see my native country again, and to embrace my dear brother; and finding I had strength enough to undertake so long a journey, I made the necessary preparations and set out. Nothing ever afflicted me so much as hearing of my brother's death. But God be praised for all things! It is a comfort for me to find, as it were, my brother in a son, who has his most remarkable features."

The African magician perceiving that the widow wept at the remembrance of her husband, changed the conversation, and turning toward her son, asked him, "What business do you follow? Are you of any trade?"

At this question the youth hung down his head, and was not a little abashed when his mother answered, "Aladdin is

ALADDIN OR THE WONDERFUL LAMP

an idle fellow. His father, when alive, strove all he could to teach him his trade, but could not succeed; and since his death, notwithstanding all I can say to him, he does nothing but idle away his time in the streets, as you saw him, without considering he is no longer a child; and if you do not make him ashamed of it, I despair of his ever coming to any good. For my part, I am resolved, one of these days, to turn him out of doors, and let him provide for himself."

After these words, Aladdin's mother burst into tears; and the magician said, "This is not well, nephew; you must think of helping yourself, and getting your livelihood. There are many sorts of trades; perhaps you do not like your father's, and would prefer another; I will endeavor to help you. If you have no mind to learn any handicraft, I will take a shop for you, furnish it with all sorts of fine stuffs and linens; and then with the money you make of them you can lay in fresh goods, and live in an honorable way. Tell me freely what you think of my proposal; you shall always find me ready to keep my word."

This plan just suited Aladdin, who hated work. He told the magician he had a greater inclination to that business than to any other, and that he would be much obliged to him for his kindness.

"Well then," said the African magician, "I will carry you with me tomorrow, clothe you as handsomely as the best merchants in the city, and afterward we will open a shop as I mentioned."

The widow, after his promises of kindness to her son, no longer doubted that the magician was her husband's brother.

THE ARABIAN NIGHTS

She thanked him for his good intentions; and after having exhorted Aladdin to render himself worthy of his uncle's favor, served up supper, at which they talked of several indifferent matters; and then the magician took his leave and retired.

He came again the next day, as he had promised, and took Aladdin with him to a merchant, who sold all sorts of clothes for different ages and ranks, ready made, and a variety of fine stuffs, and bade Aladdin choose those he preferred, which he paid for.

When Aladdin found himself so handsomely equipped, he returned his uncle thanks, who thus addressed him: "As you are soon to be a merchant, it is proper you should frequent these shops, and be acquainted with them." He then showed him the largest and finest mosques, carried him to the khans or inns where the merchants and travelers lodged, and afterward to the sultan's palace, where he had free access; and at last brought him to his own khan where, meeting with some merchants he had become acquainted with since his arrival, he gave them a treat, to make them and his pretended nephew acquainted.

This entertainment lasted till night, when Aladdin would have taken leave of his uncle to go home; the magician would not let him go by himself, but conducted him to his mother, who, as soon as she saw him so well dressed, was transported with joy, and bestowed a thousand blessings upon the magician.

Early the next morning, the magician called again for Aladdin, and said he would take him to spend that day in the country, and on the next he would purchase the shop.

ALADDIN OR THE WONDERFUL LAMP

He then led him out at one of the gates of the city, to some magnificent palaces, to each of which belonged beautiful gardens, into which anybody might enter. At every building he came to, he asked Aladdin if he did not think it fine; and the youth was ready to answer when any one presented itself, crying out, "Here is a finer house, uncle, than any we have yet seen."

By this artifice, the cunning magician led Aladdin some way into the country; and as he meant to carry him farther, to execute his design, he took an opportunity to sit down in one of the gardens, on the brink of a fountain of clear water, which discharged itself by a lion's mouth of bronze into a basin, pretending to be tired: "Come, nephew," said he, "you must be weary as well as I; let us rest ourselves, and we shall be better able to pursue our walk."

The magician next pulled from his girdle a handkerchief with cakes and fruit, and during this short repast he exhorted his nephew to leave off bad company, and to seek that of wise and prudent men, to improve by their conversation; "for," said he, "you will soon be at man's estate, and you cannot too early begin to imitate their example." When they had eaten as much as they liked, they got up, and pursued their walk through gardens separated from one another only by small ditches; which marked out the limits without interrupting the communication; so great was the confidence the inhabitants reposed in each other. By this means the African magician drew Aladdin insensibly beyond the gardens, and crossed the country, till they nearly reached the mountains.

THE ARABIAN NIGHTS

At last they arrived between two mountains of moderate height and equal size, divided by a narrow valley, which was the place where the magician intended to execute the design that had brought him from Africa to China.

“We will go no farther now,” said he to Aladdin; “I will show you here some extraordinary things, which, when you have seen, you will thank me for; but while I strike a light, gather up all the loose dry sticks you can see, to kindle a fire with.”

Aladdin found so many dried sticks that he soon collected a great heap. The magician presently set them on fire; and when they were in a blaze, threw in some incense, pronouncing several magical words, which Aladdin did not understand.

He had scarcely done so when the earth opened just before the magician, and discovered a stone with a brass ring fixed in it. Aladdin was so frightened that he would have run away, but the magician caught hold of him, and gave him such a box on the ear that he knocked him down. Aladdin got up trembling, and with tears in his eyes, said to the magician, “What have I done, uncle, to be treated in this severe manner?”

“I am your uncle,” answered the magician; “I supply the place of your father, and you ought to make no reply. But child,” added he, softening, “do not be afraid; for I shall not ask anything of you, but that you obey me punctually, if you would reap the advantages which I intend you. Know, then, that under this stone there is hidden a treasure destined to be yours, and which will make you richer than the greatest monarch in the world. No person but yourself

ALADDIN OR THE WONDERFUL LAMP

is permitted to lift this stone, or enter the cave; so you must punctually execute what I may command, for it is a matter of great consequence both to you and me."

Aladdin, amazed at all he saw and heard, forgot what was past, and rising said, "Well, uncle, what is to be done? Command me, I am ready to obey."

"I am overjoyed, child," said the African magician, embracing him. "Take hold of the ring, and lift up that stone."

"Indeed, uncle," replied Aladdin, "I am not strong enough; you must help me."

"You have no occasion for my assistance," answered the magician; "if I help you, we shall be able to do nothing. Take hold of the ring, and lift it up; you will find it will come easily."

Aladdin did as the magician bade him, raised the stone with ease, and laid it on one side.

When the stone was pulled up, there appeared a staircase, about three or four feet deep, leading to a door. "Descend, my son," said the African magician, "those steps, and open that door. It will lead you into a palace, divided into three great halls. In each of these you will see four large brass cisterns placed on each side, full of gold and silver; but take care you do not meddle with them. Before you enter the first hall, be sure to tuck up your robe, wrap it about you, and then pass through the second into the third without stopping. Above all things have a care that you do not touch the walls so much as with your clothes; for if you do, you will die instantly. At the end of the third hall, you will find

THE ARABIAN NIGHTS

a door which opens into a garden, planted with fine trees loaded with fruit. Walk directly across the garden to a terrace where you will see a niche before you, and in that niche a lighted lamp. Take the lamp down and put it out. When you have thrown away the wick and poured out the liquor, put it in your waistband and bring it to me. Do not be afraid that the liquor will spoil your clothes, for it is not oil, and the lamp will be dry as soon as it is thrown out."

After these words the magician drew a ring off his finger, and put it on one of Aladdin's, saying, "It is a talisman against all evil, so long as you obey me. Go, therefore, boldly, and we shall both be rich all our lives."

Aladdin descended the steps, and, opening the door, found the three halls just as the African magician had described. He went through them with all the precaution the fear of death could inspire, crossed the garden without stopping, took down the lamp from the niche, threw out the wick and the liquor, and, as the magician had desired, put it in his waistband. But as he came down from the terrace, seeing it was perfectly dry, he stopped in the garden to observe the trees, which were loaded with extraordinary fruit of different colors on each tree. Some bore fruit entirely white, and some clear and transparent as crystal; some pale red, and others deeper; some green, blue, and purple, and others yellow; in short, there was fruit of all colors. The white were pearls; the clear and transparent, diamonds; the deep red, rubies; the paler, bright rubies; the green, emeralds; the blue, turquoises; the purple, amethysts; and the yellow, sapphires. Aladdin, ignorant of their value, would have preferred figs,

ALADDIN OR THE WONDERFUL LAMP

or grapes, or pomegranates; but as he had his uncle's permission, he resolved to gather some of every sort. Having filled the two new purses his uncle had bought for him with his clothes, he wrapped some up in the skirts of his vest and crammed his bosom as full as it could hold.

Aladdin, having thus loaded himself with riches of which he knew not the value, returned through the three halls with the utmost precaution, and soon arrived at the mouth of the cave, where the African magician awaited him with the utmost impatience. As soon as Aladdin saw him, he cried out, "Pray, uncle, lend me your hand, to help me out."

"Give me the lamp first," replied the magician; "it will be troublesome to you."

"Indeed, uncle," answered Aladdin, "I cannot now, but I will as soon as I am up."

The African magician was determined that he would have the lamp before he would help him up; and Aladdin, who had encumbered himself so much with his fruit that he could not well get at it, refused to give it to him till he was out of the cave. The African magician, provoked at this obstinate refusal, flew into a passion, threw a little of his incense into the fire, and pronounced two magical words, when the stone which had closed the mouth of the staircase moved into its place, with the earth over it in the same manner as it lay at the arrival of the magician and Aladdin.

This action of the magician plainly revealed to Aladdin that he was no uncle of his, but one who designed him evil. The truth was that he had learnt from his magic books the secret and the value of this wonderful lamp, the owner of

THE ARABIAN NIGHTS

which would be made richer than any earthly ruler, and hence his journey to China. His art had also told him that he was not permitted to take it himself, but must receive it as a voluntary gift from the hands of another person. Hence he employed young Aladdin, and hoped by a mixture of kindness and authority to make him obedient to his word and will. When he found that his attempt had failed, he set out to return to Africa, but avoided the town, lest any person who had seen him leave in company with Aladdin should make inquiries after the youth. Aladdin being suddenly enveloped in darkness, cried, and called out to his uncle to tell him he was ready to give him the lamp; but in vain, since his cries could not be heard. He descended to the bottom of the steps, with a design to get into the palace, but the door, which was opened before by enchantment, was now shut by the same means. He then redoubled his cries and tears, sat down on the steps without any hopes of ever seeing light again, and in an expectation of passing from the present darkness to a speedy death. In this great emergency he said, "There is no strength or power but in the great and high God;" and in joining his hands to pray he rubbed the ring which the magician had put on his finger.

Immediately a genie of frightful aspect appeared, and said, "What wouldst thou have? I am ready to obey thee. I serve him who possesses the ring on thy finger; I, and the other slaves of that ring."

At another time Aladdin would have been frightened at the sight of so extraordinary a figure, but the danger he was in made him answer without hesitation, "Whoever thou art,

ALADDIN OR THE WONDERFUL LAMP

deliver me from this place." He had no sooner spoken these words, than he found himself on the very spot where the magician had last left him, and no sign of cave or opening, nor disturbance of the earth. Returning thanks to find himself once more in the world, he made the best of his way home. When he got within his mother's door, the joy to see her and his weakness for want of sustenance made him so faint that he remained for a long time as dead. As soon as he recovered, he related to his mother all that had happened to him, and they were both very vehement in their complaints of the cruel magician. Aladdin slept very soundly till late the next morning, when the first thing he said to his mother was, that he wanted something to eat, and wished she would give him his breakfast.

"Alas! child," said she, "I have not a bit of bread to give you; you ate up all the provisions I had in the house yesterday; but I have a little cotton which I have spun; I will go and sell it, and buy bread and something for our dinner."

"Mother," replied Aladdin, "keep your cotton for another time, and give me the lamp I brought home with me yesterday; I will go and sell it, and the money I shall get for it will serve both for breakfast and dinner, and perhaps supper too."

Aladdin's mother took the lamp and said to her son, "Here it is, but it is very dirty; if it were a little cleaner I believe it would bring something more."

She took some fine sand and water to clean it; but had no sooner begun to rub it than in an instant a hideous genie of

THE ARABIAN NIGHTS

gigantic size appeared before her, and said to her in a voice of thunder, "What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands; I and the other slaves of the lamp."

Aladdin's mother, terrified at the sight of the genie, fainted; when Aladdin, who had seen such a phantom in the cavern, snatched the lamp out of his mother's hand, and said to the genie boldly, "I am hungry, bring me something to eat."

The genie disappeared immediately, and in an instant returned with a large silver tray, holding twelve covered dishes of the same metal, which contained the most delicious viands; six large white bread cakes on two plates, two flagons of wine, and two silver cups. All these he placed upon a carpet and disappeared; this was done before Aladdin's mother recovered from her swoom.

Aladdin had fetched some water, and sprinkled it in her face to recover her. Whether that or the smell of the meat effected her cure, it was not long before she came to herself. "Mother," said Aladdin, "be not afraid: get up and eat; here is what will put you in heart, and at the same time satisfy my extreme hunger."

His mother was much surprised to see the great tray, twelve dishes, six loaves, the two flagons and cups, and to smell the savory odor which exhaled from the dishes.

"Child," said she, "to whom are we obliged for this great plenty and liberality? Has the sultan been made acquainted with our poverty, and had compassion on us?"

"It is no matter, mother," said Aladdin, "let us sit down and eat; for you have almost as much need of a good

ALADDIN OR THE WONDERFUL LAMP

breakfast as myself; when we have done, I will tell you."

Accordingly, both mother and son sat down and ate with the better relish as the table was so well furnished. But all the time Aladdin's mother could not forbear looking at and admiring the tray and dishes, though she could not judge whether they were silver or any other metal, and the novelty more than the value attracted her attention.

The mother and son sat at breakfast till it was dinner-time, and then they thought it would be best to put the two meals together; yet, after this they found they should have enough left for supper, and two meals for the next day.

When Aladdin's mother had taken away and set by what was left, she went and sat down by her son on the sofa, saying, "I expect now that you should satisfy my impatience, and tell me exactly what passed between the genie and you while I was in a swoon;" which he readily complied with.

She was in as great amazement at what her son told her, as at the appearance of the genie; and said to him, "But, son, what have we to do with genies? I never heard that any of my acquaintance had ever seen one. How came that vile genie to address himself to me, and not to you, to whom he had appeared before in the cave?"

"Mother," answered Aladdin, "the genie you saw is not the one who appeared to me. If you remember, he that I first saw called himself the slave of the ring on my finger; and this you saw, called himself the slave of the lamp you had in your hand; but I believe you did not hear him, for I think you fainted as soon as he began to speak."

"What!" cried the mother, "was yon lamp then the

THE ARABIAN NIGHTS

occasion of that cursed genie's addressing himself rather to me than to you? Ah! my son, take it out of my sight, and put it where you please. I had rather you would sell it than run the hazard of being frightened to death again by touching it; and if you would take my advice, you would part also with the ring, and not have anything to do with genies, who, as our prophet has told us, are only devils."

"With your leave, mother," replied Aladdin, "I shall now take care how I sell a lamp which may be so serviceable both to you and me. That false and wicked magician would not have undertaken so long a journey to secure this wonderful lamp if he had not known its value to exceed that of gold and silver. And since we have honestly come by it, let us make a profitable use of it, without making any great show, and exciting the envy and jealousy of our neighbors. However, since the genies frighten you so much, I will take it out of your sight, and put it where I may find it when I want it. The ring I cannot resolve to part with; for without that you had never seen me again; and though I am alive now, perhaps, if it were gone, I might not be so some moments hence; therefore I hope you will give me leave to keep it, and to wear it always on my finger."

Aladdin's mother replied that he might do what he pleased; for her part, she would have nothing to do with genies, and never say anything more about them.

By the next night they had eaten all the provisions the genie had brought; and the next day Aladdin, who could not bear the thoughts of hunger, putting one of the silver dishes under his vest, went out early to sell it, and addressing himself

ALADDIN OR THE WONDERFUL LAMP

to a Jew whom he met in the streets, took him aside, and pulling out the plate, asked him if he would buy it. The cunning Jew took the dish, examined it, and as soon as he found that it was good silver, asked Aladdin at how much he valued it. Aladdin, who had never been used to such traffic, told him he would trust to his judgment and honor. The Jew was somewhat confounded at this plain dealing; and doubting whether Aladdin understood the material or the full value of what he offered to sell, took a piece of gold out of his purse and gave it him, though it was but the sixtieth part of the worth of the plate. Aladdin, taking the money very eagerly, retired with so much haste, that the Jew, not content with the exorbitancy of his profit, was vexed he had not penetrated into his ignorance, and was going to run after him, to endeavor to get some change out of the piece of gold; but he ran so fast, and had got so far, that it would have been impossible for him to overtake him.

Before Aladdin went home, he called at a baker's, bought some cakes of bread, changed his money, and on his return gave the rest to his mother, who went and purchased provisions enough to last them some time. After this manner they lived, till Aladdin had sold the twelve dishes singly, as necessity pressed, to the Jew, for the same money; who, after the first time, durst not offer him less, for fear of losing so good a bargain. When he had sold the last dish, he had recourse to the tray, which weighed ten times as much as the dishes, and would have carried it to his old purchaser, but that it was too large and cumbersome; therefore he was obliged to bring him home with him to his mother's, where, after the Jew had

THE ARABIAN NIGHTS

examined the weight of the tray, he laid down ten pieces of gold, with which Aladdin was very well satisfied.

When all the money was spent, Aladdin had recourse again to the lamp. He took it in his hands, looked for the part where his mother had rubbed it with the sand, rubbed it also, when the genie immediately appeared, and said, "What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands; I, and the other slaves of the lamp."

"I am hungry," said Aladdin, "bring me something to eat."

The genie disappeared, and presently returned with a tray and the same number of covered dishes as before, set them down, and vanished.

As soon as Aladdin found that their provisions were again expended, he took one of the dishes, and went to look for his Jew; but passing by a goldsmith's shop, the goldsmith perceiving him, called to him, and said, "My lad, I imagine that you have something to sell to the Jew, whom I often see you visit; but perhaps you do not know that he is the greatest rogue among the Jews. I will give you the full worth of what you have to sell, or I will direct you to other merchants who will not cheat you."

This offer induced Aladdin to pull his plate from under his vest and show it to the goldsmith; who at first sight saw that it was made of the finest silver, and asked him if he had sold such as that to the Jew; when Aladdin told him that he had sold him twelve such, for a piece of gold each.

"What a villain!" cried the goldsmith. "But," added he, "my son, what is past cannot be recalled. By showing you

ALADDIN OR THE WONDERFUL LAMP

the value of this plate, which is of the finest silver we use in our shops, I will let you see how much the Jew has cheated you."

The goldsmith took a pair of scales, weighed the dish, and assured him that his plate would fetch by weight sixty pieces of gold, which he offered to pay down immediately.

Aladdin thanked him for his fair dealing, and never after went to any other person.

Though Aladdin and his mother had an inexhaustible treasure in their lamp, and might have had whatever they wished for, yet they lived with the same frugality as before, and it may easily be supposed that the money for which Aladdin had sold the dishes and tray was sufficient to maintain them some time.

During this interval, Aladdin frequented the shops of the principal merchants, where they sold cloth of gold and silver, linens, silk stuffs, and jewelry, and, oftentimes joining in their conversation, acquired a knowledge of the world and a desire to improve himself. By his acquaintance among the jewelers, he came to know that the fruits which he had gathered when he took the lamp were, instead of colored glass, stones of inestimable value; but he had the prudence not to mention this to any one, not even to his mother.

One day as Aladdin was walking about the town, he heard an order proclaimed, commanding the people to shut up their shops and houses, and keep within doors while the Princess Buddir al Buddoor, the sultan's daughter, went to the bath and returned.

This proclamation inspired Aladdin with eager desire to

THE ARABIAN NIGHTS

see the princess's face, which he determined to gratify, by placing himself behind the door of the bath, so that he could not fail to see her face.

Aladdin had not long concealed himself before the princess came. She was attended by a great crowd of ladies, slaves, and mutes, who walked on each side and behind her. When she came within three or four paces of the door of the bath, she took off her veil, and gave Aladdin an opportunity of a full view of her face.

The princess was a noted beauty: her eyes were large, lively, and sparkling; her smile bewitching; her nose faultless; her mouth small; her lips vermilion. It is not therefore surprising that Aladdin, who had never before seen such a blaze of charms, was dazzled and enchanted.

After the princess had passed by, and entered the bath, Aladdin quitted his hiding-place and went home. His mother perceived him to be more thoughtful and melancholy than usual and asked what had happened to make him so, or if he was ill. He then told his mother all his adventure, and concluded by declaring, "I love the princess more than I can express, and am resolved that I will ask her in marriage of the sultan."

Aladdin's mother listened with surprise to what her son told her, but when he talked of asking the princess in marriage, she laughed aloud. "Alas! child," said she, "what are you thinking of? You must be mad to talk thus."

"I assure you, mother," replied Aladdin, "that I am not mad, but in my right senses. I foresaw that you would reproach me with folly and extravagance; but I must tell

ALADDIN OR THE WONDERFUL LAMP

you once more, that I am resolved to demand the princess of the sultan in marriage; nor do I despair of success. I have the slaves of the lamp and of the ring to help me, and you know how powerful their aid is. And I have another secret to tell you: those pieces of glass which I got from the trees in the garden of the subterranean palace, are jewels of inestimable value, and fit for the greatest monarchs. All the precious stones the jewelers have in Bagdad are not to be compared to mine for size or beauty and I am sure that the offer of them will secure the favor of the sultan. You have a large porcelain dish fit to hold them; fetch it, and let us see how they will look, when we have arranged them according to their different colors."

Aladdin's mother brought the china dish, when he took the jewels out of the two purses in which he had kept them, and placed them in order, according to his fancy. But the brightness and luster they emitted in the daytime, and the variety of the colors, so dazzled the eyes both of mother and son, that they were astonished beyond measure. Aladdin's mother, emboldened by the sight of these rich jewels, and fearful lest her son should be guilty of greater extravagance, complied with his request, and promised to go early in the morning to the palace of the sultan. Aladdin rose before daybreak, awakened his mother, pressing her to go to the sultan's palace, and to get admittance, if possible, before the grand vizier, the other viziers, and the great officers of state went in to take their seats in the court, where the sultan always attended in person.

Aladdin's mother took the china dish in which they had

THE ARABIAN NIGHTS

put the jewels the day before, wrapped it in two fine napkins, and set forward for the sultan's palace. When she came to the gates, the grand vizier, the other viziers, and most distinguished lords of the court were just gone in; but notwithstanding, the crowd of people was great, she got into the court, a spacious hall, the entrance into which was very magnificent. She placed herself just before the sultan, grand vizier, and the great lords, who sat in council, on his right and left hand. Several cases were called, according to their order, pleaded and adjudged, until the time the court generally broke up, when the sultan, rising, returned to his apartment, attended by the grand vizier; the other viziers and ministers of state then retired, as also did all those whose business had called them thither.

Aladdin's mother, seeing the sultan retire, and all the people depart, judged rightly that he would not sit again that day, and resolved to go home, and on her arrival said, with much simplicity, "Son, I have seen the sultan, and am very well persuaded he has seen me, too, for I placed myself just before him, but he was so much taken up with those who attended on all sides of him that I pitied him, and wondered at his patience. At last I believe he was heartily tired, for he rose up suddenly, and would not hear a great many who were ready prepared to speak to him, but went away, at which I was well pleased, for indeed I began to lose all patience, and was extremely fatigued with staying so long. But there is no harm done; I will go again to-morrow; perhaps the sultan may not be so busy."

The next morning she repaired to the sultan's palace with

ALADDIN OR THE WONDERFUL LAMP

the present, as early as the day before; but when she came there she found the gates shut. She went six times afterward on the days appointed, placed herself always directly before the sultan, but with as little success as the first morning.

On the sixth day, however, when the sultan returned to his own apartment, he said to his grand vizier: "I have for some time observed a certain woman, who attends constantly every day that I give audience, with something wrapped up in a napkin; she always stands up from the beginning to the breaking up of the audience, and affects to place herself just before me. If this woman comes to our next audience, do not fail to call her, that I may hear what she has to say."

The grand vizier made answer by lowering his hand, and then lifting it up above his head, signifying his willingness to lose it if he failed.

On the next audience day, when Aladdin's mother went and placed herself in front of the sultan as usual, the grand vizier immediately called the chief of the mace-bearers, and pointing to her bade him bring her before the sultan. The old woman at once followed the mace-bearer, and, when she reached the sultan, bowed her head down to the carpet which covered the platform of the throne, and remained in that posture until he bade her rise, which she had no sooner done, than he said to her, "Good woman, I have observed you to stand many days from the beginning to the rising of the council; what business brings you here?"

After these words, Aladdin's mother prostrated herself a second time; and when she arose, said, "Monarch of mon-

THE ARABIAN NIGHTS

archs, I beg of you to pardon the boldness of my petition, and to assure me of your pardon and forgiveness."

"Well," replied the sultan, "I will forgive you, be it what it may, and no hurt shall come to you; speak boldly."

When Aladdin's mother had taken all these precautions, for fear of the sultan's anger, she told him faithfully the errand on which her son had sent her, and the event which led to his making so bold a request in spite of all her remonstrances.

The sultan hearkened to this discourse without showing the least anger; but before he gave her any answer, asked her what she had brought tied up in the napkin. She took the china dish which she had set down at the foot of the throne, untied it, and presented it to the sultan.

The sultan's amazement and surprise were inexpressible, when he saw so many large, beautiful and valuable jewels collected in the dish. He remained for some time lost in admiration. At last, when he had recovered himself, he received the present from Aladdin's mother's hand; saying, "How rich, how beautiful!"

After he had admired and handled all the jewels, one after another, he turned to his grand vizier, and showing him the dish, said, "Behold, admire, wonder! and confess that your eyes never beheld jewels so rich and beautiful before." The vizier was charmed. "Well," continued the sultan, "what sayest thou to such a present? Is it not worthy of the princess my daughter? And ought I not to bestow her on one who values her at so great a price?"

"I cannot but own," replied the grand vizier, "that the

ALADDIN OR THE WONDERFUL LAMP

present is worthy of the princess; but I beg of your majesty to grant me three months before you come to a final resolution. I hope, before that time, my son, whom you have regarded with your favor, will be able to make a nobler present than this Aladdin, who is an entire stranger to your majesty."

The sultan granted his request, and he said to the old woman, "Good woman, go home, and tell your son that I agree to the proposal you have made me; but I cannot marry the princess my daughter for three months; at the expiration of that time come again."

Aladdin's mother returned home much more gratified than she had expected, and told her son with much joy the condescending answer she had received from the sultan's own mouth; and that she was to come to the council again that day three months.

Aladdin thought himself the most happy of all men at hearing this news, and thanked his mother for the pains she had taken in the affair, the good success of which was of so great importance to his peace that he counted every day, week and even hour as it passed. When two of the three months were passed, his mother one evening, having no oil in the house, went out to buy some, and found a general rejoicing — the houses dressed with foliage, silks, and carpeting, and every one striving to show their joy according to their ability. The streets were crowded with officers in habits of ceremony, mounted on horses richly caparisoned, each attended by a great many footmen. Aladdin's mother asked the oil merchant what was the meaning of all this preparation of public festivity.

THE ARABIAN NIGHTS

“Whence came you, good woman,” said he, “that you don’t know that the grand vizier’s son is to marry the Princess Buddir al Buddoor, the sultan’s daughter, tonight? She will presently return from the bath; and these officers whom you see are to assist at the cavalcade to the palace, where the ceremony is to be solemnized.”

Aladdin’s mother, on hearing this news, ran home very quickly. “Child,” cried she, “you are undone! the sultan’s fine promises will come to naught. This night the grand vizier’s son is to marry the Princess Buddir al Buddoor.”

At this account, Aladdin was thunderstruck, and he bethought himself of the lamp, and of the genie who had promised to obey him; and without indulging in idle words against the sultan, the vizier, or his son, he determined, if possible, to prevent the marriage.

When Aladdin had got into his chamber, he took the lamp, rubbed it in the same place as before, when immediately the genie appeared, and said to him, “What wouldst thou have? I am ready to obey thee as thy slave; I, and the other slaves of the lamp.”

“Hear me,” said Aladdin; “thou hast hitherto obeyed me, but now I am about to impose on thee a harder task. The sultan’s daughter, who was promised me as my bride, is this night married to the son of the grand vizier. Bring them both hither to me immediately they retire to their chamber.”

“Master,” replied the genie, “I obey you.”

Aladdin supped with his mother as was their wont, and then went to his own apartment, and sat up to await the return of the genie, according to his commands.

ALADDIN OR THE WONDERFUL LAMP

In the meantime the festivities in honor of the princess's marriage were conducted in the sultan's palace with great magnificence. The ceremonies were at last brought to a conclusion, and the princess and the son of the vizier retired to the chamber prepared for them. No sooner had they entered it, and dismissed their attendants, than the genie, the faithful slave of the lamp, to the great amazement and alarm of the bride and bridegroom, took them, and by an agency invisible to them, transported them in an instant into Aladdin's chamber, where he set them down.

"Remove the bridegroom," said Aladdin to the genie, "and keep him a prisoner till tomorrow dawn, and then return with him here."

On Aladdin being left alone with the princess, he endeavored to assuage her fears, and explained to her the treachery practiced upon him by the sultan her father. At break of day, the genie appeared at the appointed hour, bringing back the bridegroom, whom by breathing upon he had left motionless and entranced at the door of Aladdin's chamber during the night, and at Aladdin's command transported the bride and bridegroom, by the same invisible agency, into the palace of the sultan.

At the instant that the genie had set down the bride and bridegroom in their own chamber, the sultan came to the door to offer his good wishes to his daughter.

The sultan having opened the door, kissed the princess on the forehead, but was extremely surprised to see her look so melancholy. She only cast at him a sorrowful look, expressive of great affliction. He suspected there was something

THE ARABIAN NIGHTS

extraordinary in this silence, and thereupon went immediately to the sultaness's apartment, told her in what a state he found the princess, and how she had received him. "Sire," said the sultaness, "I will go and see her; she will not receive me in the same manner."

The princess received her mother with sighs and tears, and signs of deep dejection. At last, upon her pressing on her the duty of telling her all her thoughts, she gave to the sultaness a precise description of all that happened to her during the night; on which the sultaness enjoined on her the necessity of silence and discretion, as no one would give credence to so strange a tale. The grand vizier's son, elated with the honor of being the sultan's son-in-law, kept silence on his part, and the events of the night were not allowed to cast the least gloom on the festivities on the following day, in continued celebration of the royal marriage.

When night came, the bride and bridegroom were again attended to their chamber with the same ceremonies as on the preceding evening. Aladdin, knowing that this would be so, had already given his commands to the genie of the lamp; and no sooner were they alone than they were removed in the same mysterious manner as on the preceding evening; and having passed the night in the same unpleasant way, they were in the morning conveyed to the palace of the sultan. Scarcely had they been replaced in their apartment, when the sultan came to make his compliments to his daughter, when the princess could no longer conceal from him the unhappy treatment she had been subject to, and told him all that had happened as she had already related it to her mother.

ALADDIN OR THE WONDERFUL LAMP

The sultan, on hearing these strange tidings, consulted with the grand vizier; and finding from him that his son had been subjected to even worse treatment by an invisible agency, he determined to declare the marriage to be canceled, and all the festivities, which were yet to last for several days, to be countermanded and terminated.

This sudden change in the mind of the sultan gave rise to various speculations and reports. Nobody but Aladdin knew the secret, and he kept it with the most scrupulous silence; and neither the sultan nor the grand vizier, who had forgotten Aladdin and his request, had the least thought that he had any hand in the strange adventures that befell the bride and bridegroom.

On the very day that the three months contained in the sultan's promise expired, the mother of Aladdin again went to the palace, and stood in the same place in the council. The sultan knew her again, and directed his vizier to have her brought before him.

After having prostrated herself, she made answer, in reply to the sultan: "Sire, I come at the end of three months to ask of you the fulfillment of the promise you made to my son."

The sultan little thought the request of Aladdin's mother was made to him in earnest, or that he would hear any more of the matter. He therefore took counsel with his vizier, who suggested that the sultan should attach such conditions to the marriage that no one of the humble condition of Aladdin could possibly fulfill.

In accordance with this suggestion of the vizier, the sultan replied to the mother of Aladdin: "Good woman, it is true

THE ARABIAN NIGHTS

sultans ought to abide by their word, and I am ready to keep mine, by making your son happy in marriage with the princess my daughter. But as I cannot marry her without some further proof of your son being able to support her in royal state, you may tell him I will fulfill my promise as soon as he shall send me forty trays of massy gold, full of the same sort of jewels you have already made me a present of, and carried by the like number of black slaves, who shall be led by as many young and handsome white slaves, all dressed magnificently. On these conditions I am ready to bestow the princess my daughter upon him; therefore, good woman, go and tell him so, and I will wait till you bring me his answer."

Aladdin's mother prostrated herself a second time before the sultan's throne, and retired. On her way home, she laughed within herself at her son's foolish imagination. "Where," said she, "can he get so many large gold trays, and such precious stones to fill them? It is altogether out of his power, and I believe he will not be much pleased with my embassy this time."

When she came home, full of these thoughts, she told Aladdin all the circumstances of her interview with the sultan, and the conditions on which he consented to the marriage. "The sultan expects your answer immediately," said she; and then added, laughing, "I believe he may wait long enough!"

"Not so long, mother, as you imagine," replied Aladdin. "This demand is a mere trifle, and will prove no bar to my marriage with the princess. I will prepare at once to satisfy his request."

ALADDIN OR THE WONDERFUL LAMP

Aladdin retired to his own apartment and summoned the genie of the lamp, and required him to prepare immediately and present the gift, before the sultan closed his morning audience, according to the terms in which it had been prescribed. The genie professed his obedience to the owner of the lamp, and disappeared. Within a very short time, a train of forty black slaves, led by the same number of white slaves, appeared opposite the house in which Aladdin lived. Each black slave carried on his head a basin of massy gold full of pearls, diamonds, rubies, and emeralds.

Aladdin then addressed his mother: "Madam, pray lose no time; before the sultan and the council rise, I would have you return to the palace with this present as the dowry demanded for the princess, that he may judge by my diligence and exactness of the ardent and sincere desire I have to procure myself the honor of this alliance."

As soon as this magnificent procession, with Aladdin's mother at its head, had begun to march from Aladdin's house, the whole city was filled with the crowds of people desirous to see so grand a sight. The graceful bearing, elegant form, and wonderful likeness of each slave; their grave walk at an equal distance from each other, the luster of their jeweled girdles, and the brilliancy of the aigrettes of precious stones in their turbans, excited the greatest admiration in the spectators. As they had to pass through several streets to the palace, the whole length of the way was lined with files of spectators. Nothing, indeed, was ever seen so beautiful and brilliant in the sultan's palace, and the richest robes of the emirs of his court were not to be compared to the costly

THE ARABIAN NIGHTS

dressess of these slaves, whom they supposed to be kings.

As the sultan, who had been informed of their approach, had given orders for them to be admitted, they met with no obstacle, but went into the council in regular order, one part turning to the right and the other to the left. After they were all entered, and had formed a semicircle before the sultan's throne, the black slaves laid the golden trays on the carpet, prostrated themselves, touching the carpet with their foreheads, and at the same time the white slaves did the same. When they rose, the black slaves uncovered the trays, and then all stood with their arms crossed over their breasts.

In the meantime, Aladdin's mother advanced to the foot of the throne, and having prostrated herself, said to the sultan, "Sire, my son knows this present is much below the notice of Princess Buddir al Buddoor; but hopes, nevertheless, that your majesty will accept of it, and make it agreeable to the princess, and with the greater confidence since he has endeavored to conform to the conditions you were pleased to impose."

The sultan, overpowered at the sight of such more than royal magnificence, replied without hesitation to the words of Aladdin's mother: "Go and tell your son that I wait with open arms to embrace him; and the more haste he makes to come and receive the princess my daughter from my hands, the greater pleasure he will do me."

As soon as Aladdin's mother had retired, the sultan put an end to the audience; and rising from his throne ordered that the princess's attendants should come and carry the trays into their mistress's apartment, whither he went himself

ALADDIN OR THE WONDERFUL LAMP

to examine them with her at his leisure. The fourscore slaves were conducted into the palace; and the sultan, telling the princess of their magnificent apparel, ordered them to be brought before her apartment, that she might see through the lattices he had not exaggerated in his account of them.

In the meantime Aladdin's mother reached home, and showed in her air and countenance the good news she brought to her son. "My son," said she, "you may rejoice, you are arrived at the height of your desires. The sultan has declared that you shall marry the Princess Buddir al Buddoor. He waits for you with impatience."

Aladdin, enraptured with this news, made his mother very little reply, but retired to his chamber. There he rubbed his lamp, and the obedient genie appeared.

"Genie," said Aladdin, "convey me at once to a bath, and supply me with the richest and most magnificent robe ever worn by a monarch."

No sooner were the words out of his mouth than the genie rendered him, as well as himself, invisible, and transported him into a place of the finest marble of all sorts of colors, where he was undressed, without seeing by whom, in a magnificent and spacious hall. He was then well rubbed and washed with various scented waters. After he had passed through several degrees of heat, he came out quite a different man from what he was before. His skin was clear as that of a child, his body lightsome and free; and when he returned into the hall, he found, instead of his own poor raiment, a robe, the magnificence of which astonished him. The genie helped him to dress, and when he had done, trans-

THE ARABIAN NIGHTS

ported him back to his own chamber, where he asked him if he had any other commands.

“Yes,” answered Aladdin, “bring me a charger that surpasses in beauty and goodness the best in the sultan’s stables; with a saddle, bridle, and other caparisons to correspond with his value. Furnish also twenty slaves, as richly clothed as those who carried the present to the sultan, to walk by my side and follow me, and twenty more to go before me in two ranks. Besides these, bring my mother six women slaves to attend her, as richly dressed at least as any of the Princess Buddir al Buddoor’s, each carrying a complete dress fit for any sultaness. I want also ten thousand pieces of gold in ten purses; go, and make haste.”

As soon as Aladdin had given these orders, the genie disappeared, but presently returned with the horse, the forty slaves, ten of whom carried each a purse containing ten thousand pieces of gold, and six women slaves, each carrying on her head a different dress for Aladdin’s mother, wrapt up in a piece of silver tissue, and presented them all to Aladdin.

He presented the six women slaves to his mother, telling her they were her slaves, and that the dresses they had brought were for her use. Of the ten purses Aladdin took four, which he gave to his mother, telling her those were to supply her with necessaries; the other six he left in the hands of the slaves who brought them, with an order to throw them by handfuls among the people as they went to the sultan’s palace. The six slaves who carried the purses he ordered likewise to march before him, three on the right hand and three on the left.

ALADDIN OR THE WONDERFUL LAMP

When Aladdin had thus prepared himself for his first interview with the sultan, he dismissed the genie, and immediately mounting his charger, began his march, and though he never was on horseback before, appeared with a grace the most experienced horseman might envy. The innumerable concourse of people through whom he passed made the air echo with their acclamations, especially every time the six slaves who carried the purses threw handfuls of gold among the populace.

On Aladdin's arrival at the palace, the sultan was surprised to find him more richly and magnificently robed than he had ever been himself, and was impressed with his good looks and dignity of manner, which were so different from what he expected in the son of one so humble as Aladdin's mother. He embraced him with all the demonstrations of joy, and when he would have fallen at his feet, held him by the hand, and made him sit near his throne. He shortly after led him, amidst the sounds of trumpets and all kinds of music, to a magnificent entertainment, at which the sultan and Aladdin ate by themselves, and the great lords of the court, according to their rank and dignity, sat at different tables. After the feast, the sultan sent for the chief cadî, and commanded him to draw up a contract of marriage between the Princess Buddir al Buddoor and Aladdin. When the contract had been drawn, the sultan asked Aladdin if he would stay in the palace and complete the ceremonies of the marriage that day.

"Sire," said Aladdin, "though great is my impatience to enter on the honor granted me by your majesty, yet I beg you

THE ARABIAN NIGHTS

to permit me first to build a palace worthy to receive the princess your daughter. I pray you to grant me sufficient ground near your palace, and I will have it completed with the utmost expedition."

The sultan granted Aladdin his request, and again embraced him. After which he took his leave with as much politeness as if he had been bred up and had always lived at court.

Aladdin returned home in the order he had come, amidst the acclamations of the people, who wished him all happiness and prosperity. As soon as he dismounted, he retired to his own chamber, took the lamp, and summoned the genie as usual, who professed his allegiance.

"Genie," said Aladdin, "build me a palace fit to receive the Princess Buddir al Buddoor. Let its materials be made of nothing less than porphyry, jasper, agate, lapis lazuli, and the finest marble. Let its walls be massive gold and silver bricks laid alternately. Let each front contain six windows, and let the lattices of these (except one, which must be left unfinished) be enriched with diamonds, rubies, and emeralds, so that they shall exceed everything of the kind ever seen in the world. Let there be an inner and outer court in front of the palace, and a spacious garden; but above all things, provide a safe treasure-house, and fill it with gold and silver. Let there be also kitchens and storehouses, stables full of the finest horses, with their equerries and grooms, and hunting equipage, officers, attendants, and slaves, both men and women, to form a retinue for the princess and myself. Go and execute my wishes."

ALADDIN OR THE WONDERFUL LAMP

When Aladdin gave these commands to the genie, the sun was set. The next morning at daybreak the genie presented himself, and, having obtained Aladdin's consent, transported him in a moment to the palace he had made. The genie led him through all the apartments, where he found officers and slaves, habited according to their rank and the services to which they were appointed. The genie then showed him the treasury, which was opened by a treasurer, where Aladdin saw large vases of different sizes, piled up to the top with money, ranged all around the chamber. The genie thence led him to the stables, where were some of the finest horses in the world, and the grooms busy in dressing them; from thence they went to the storehouses, which were filled with all things necessary, both for food and ornament.

When Aladdin had examined every portion of the palace, and particularly the hall with the four-and-twenty windows, and found it far to exceed his fondest expectations, he said, "Genie, there is one thing wanting, a fine carpet for the princess to walk upon from the sultan's palace to mine. Lay one down immediately."

The genie disappeared, and Aladdin saw what he desired executed in an instant. The genie then returned, and carried him to his own home.

When the sultan's porters came to open the gates, they were amazed to find what had been an unoccupied garden filled up with a magnificent palace, and a splendid carpet extending to it all the way from the sultan's palace. They told the strange tidings to the grand vizier, who informed the sultan, who exclaimed, "It must be Aladdin's palace,

THE ARABIAN NIGHTS

which I gave him leave to build for my daughter. He has wished to surprise us, and let us see what wonders can be done in only one night."

Aladdin, on his being conveyed by the genie to his own home, requested his mother to go to the Princess Buddir al Buddoor, and tell her that the palace would be ready for her reception in the evening. She went, attended by her women slaves, in the same order as on the preceding day. Shortly after her arrival at the princess's apartment the sultan himself came in, and was surprised to find her, whom he knew as his suppliant at his court in such humble guise, to be now more richly and sumptuously attired than his own daughter. This gave him a higher opinion of Aladdin, who took such care of his mother, and made her share his wealth and honors. Shortly after her departure, Aladdin, mounting his horse, and attended by his retinue of magnificent attendants, left his paternal home forever, and went to the palace in the same pomp as on the day before. Nor did he forget to take with him the Wonderful Lamp, to which he owed all his good fortune, nor to wear the Ring which was given him as a talisman. The sultan entertained Aladdin with the utmost magnificence, and at night, on the conclusion of the marriage ceremonies, the princess took leave of the sultan her father. Bands of music led the procession, followed by a hundred state ushers, and the like number of black mutes, in two files, with their officers at their head. Four hundred of the sultan's young pages carried torches on each side, which, together with the illuminations of the sultan's and Aladdin's palaces made it as light as day. In this order the princess, conveyed

ALADDIN OR THE WONDERFUL LAMP

in her litter, and accompanied also by Aladdin's mother, carried in a superb litter and attended by her women slaves, proceeded on the carpet which was spread from the sultan's palace to that of Aladdin. On her arrival Aladdin was ready to receive her at the entrance, and led her into a large hall, illuminated with an infinite number of wax candles, where a noble feast was served up. The dishes were of massy gold, and contained the most delicate viands. The vases, basins, and goblets were gold also, and of exquisite workmanship, and all the other ornaments and embellishments of the hall were answerable to this display. The princess, dazzled to see so much riches collected in one place, said to Aladdin, "I thought, prince, that nothing in the world was so beautiful as the sultan my father's palace, but the sight of this hall alone is sufficient to show I was deceived."

The next morning the attendants of Aladdin presented themselves to dress him, and brought him another habit, as rich and magnificent as that worn the day before. He then ordered one of the horses to be got ready, mounted him, and went in the midst of a large troop of slaves to the sultan's palace to entreat him to take a repast in the princess's palace, attended by his grand vizier and all the lords of his court. The sultan consented with pleasure, rose up immediately, and preceded by the principal officers of his palace, and followed by all the great lords of his court, accompanied Aladdin.

The nearer the sultan approached Aladdin's palace, the more he was struck with its beauty; but when he entered it, came into the hall, and saw the windows, enriched with

THE ARABIAN NIGHTS

diamonds, rubies, emeralds, all large perfect stones, he was completely surprised, and said to his son-in-law, "This palace is one of the wonders of the world; for where in all the world besides shall we find walls built of massy gold and silver, and diamonds, rubies, and emeralds composing the windows? But what most surprises me is, that a hall of this magnificence should be left with one of its windows incomplete and unfinished."

"Sire," answered Aladdin, "the omission was by design, since I wished that you should have the glory of finishing this hall."

"I take your intention kindly," said the sultan, "and will give orders about it immediately."

After the sultan had finished this magnificent entertainment, provided for him and for his court by Aladdin, he was informed that the jewelers and goldsmiths attended; upon which he returned to the hall, and showed them the window which was unfinished. "I sent for you," said he, "to fit up this window in as great perfection as the rest. Examine them well, and make all the dispatch you can."

The jewelers and goldsmiths examined the three-and-twenty windows with great attention, and after they had consulted together, to know what each could furnish, they returned, and presented themselves before the sultan, whose principal jeweler, undertaking to speak for the rest, said, "Sire, we are all willing to exert our utmost care and industry to obey you; but among us all we cannot furnish jewels enough for so great a work."

"I have more than are necessary," said the sultan; "come

ALADDIN OR THE WONDERFUL LAMP

to my palace, and you shall choose what may answer your purpose."

When the sultan returned to his palace, he ordered his jewels to be brought out, and the jewelers took a great quantity, particularly those Aladdin had made him a present of, which they soon used, without making any great advance in their work. They came again several times for more and in a month's time had not finished half their work. In short, they used all the jewels the sultan had, and borrowed of the vizier, but yet the work was not half done.

Aladdin, who knew that all the sultan's endeavors to make this window like the rest were in vain, sent for the jewelers and goldsmiths, and not only commanded them to desist from their work, but ordered them to undo what they had begun, and to carry all their jewels back to the sultan and to the vizier. They undid in a few hours what they had been six weeks about, and retired, leaving Aladdin alone in the hall. He took the lamp, which he carried about him, rubbed it, and presently the genie appeared. "Genie," said Aladdin, "I ordered thee to leave one of the four-and-twenty windows of this hall imperfect, and thou hast executed my commands punctually; now I would have thee make it like the rest."

The genie immediately disappeared. Aladdin went out of the hall, and returning soon after, found the window, as he wished it to be, like the others.

In the meantime, the jewelers and goldsmiths repaired to the palace, and were introduced into the sultan's presence; where the chief jeweler presented the precious stones which

THE ARABIAN NIGHTS

he had brought back. The sultan asked them if Aladdin had given them any reason for so doing, and they answering that he had given them none, he ordered a horse to be brought, which he mounted, and rode to his son-in-law's palace, with some few attendants on foot, to inquire why he had ordered the completion of the window to be stopped.

Aladdin met him at the gate, and without giving any reply to his inquiries conducted him to the grand saloon, where the sultan, to his great surprise, found the window, which was left imperfect, to correspond exactly with the others. He fancied at first that he was mistaken, and examined the two windows on each side, and afterward all the four-and-twenty; but when he was convinced that the window which several workmen had been so long about was finished in so short a time, he embraced Aladdin and kissed him between his eyes. "My son," said he, "what a man you are to do such surprising things always in the twinkling of an eye! There is not your fellow in the world; the more I know, the more I admire you."

The sultan returned to the palace, and after this went frequently to the window to contemplate and admire the wonderful palace of his son-in-law.

Aladdin did not confine himself in his palace, but went with much state, sometimes to one mosque, and sometimes to another, to prayers, or to visit the grand vizier or the principal lords of the court. Every time he went out, he caused two slaves, who walked by the side of his horse, to throw handfuls of money among the people as he passed through the streets and squares. This generosity gained him

ALADDIN OR THE WONDERFUL LAMP

the love and blessings of the people. Thus Aladdin, while he paid all respect to the sultan, won by his affable behavior and liberality the affections of the people.

Aladdin had conducted himself in this manner several years, when the African magician, who had for some years dismissed him from his recollection, determined to inform himself with certainty whether he perished, as he supposed, in the subterranean cave or not. After he had resorted to a long course of magic ceremonies, and had formed a horoscope by which to ascertain Aladdin's fate, what was his surprise to find the appearances to declare that Aladdin, instead of dying in the cave, had made his escape, and was living in royal splendor, by the aid of the genie of the wonderful lamp!

On the very next day, the magician set out and traveled with the utmost haste to the capital of China, where, on his arrival, he took up his lodgings in a khan.

He then quickly learnt about the wealth, charities, happiness, and splendid palace of Prince Aladdin. Directly he saw the wonderful fabric, he knew that none but the genies, the slaves of the lamp, could have performed such wonders, and piqued to the quick at Aladdin's high estate, he returned to the khan.

On his return he had recourse to an operation of wizardry to find out where the lamp was — whether Aladdin carried it about with him, or where he left it. The result of his consultation informed him, to his great joy, that the lamp was in the palace.

“Well,” said he, rubbing his hands in glee, “I shall have

THE ARABIAN NIGHTS

the lamp, and I shall make Aladdin return to his original mean condition."

The next day the magician learnt, from the chief superintendent of the khan where he lodged, that Aladdin had gone on a hunting expedition, which was to last for eight days of which only three had expired. The magician wanted to know no more. He resolved at once on his plans. He went to a coppersmith and asked for a dozen copper lamps; the master of the shop told him he had not so many by him, but if he would have patience till the next day, he would have them ready. The magician appointed his time, and desired him to take care that they should be handsome and well polished.

The next day the magician called for the twelve lamps, paid the man his full price, put them into a basket hanging on his arm, and went directly to Aladdin's palace. As he approached, he began crying, "Who will exchange old lamps for new ones?" As he went along, a crowd of children collected, who hooted, and thought him, as did all who chanced to be passing by, a madman or a fool, to offer to change new lamps for old ones.

The African magician regarded not their scoffs, hootings, or all they could say to him, but still continued crying, "Who will change old lamps for new ones?" He repeated this so often, walking backward and forward in front of the palace, that the princess, who was then in the hall with the four-and-twenty windows, hearing a man cry something, and seeing a great mob crowding about him, sent one of her women slaves to know what he cried.

ALADDIN OR THE WONDERFUL LAMP

The slave returned, laughing so heartily that the princess rebuked her. "Madam," answered the slave, laughing still, "who can forbear laughing, to see an old man with a basket on his arm, full of fine new lamps, asking to change them for old ones? The children and mob crowding about him, so that he can hardly stir, make all the noise they can in derision of him."

Another female slave hearing this, said, "Now you speak of lamps, I know not whether the princess may have observed it, but there is an old one upon a shelf of the Prince Aladdin's robing room, and whoever owns it will not be sorry to find a new one in its stead. If the princess chooses, she may have the pleasure of trying if this old man is so silly as to give a new lamp for an old one, without taking anything for the exchange." The princess, who knew not the value of this lamp, and the interest that Aladdin had to keep it safe, entered into the pleasantry, and commanded a slave to take it and make the exchange. The slave obeyed, went out of the hall, and no sooner got to the palace gates than he saw the African magician, called to him, and showing him the old lamp, said, "Give me a new lamp for this."

The magician never doubted but this was the lamp he wanted. There could be no other such in this palace, where every utensil was gold or silver. He snatched it eagerly out of the slave's hand, and thrusting it as far as he could into his breast, offered him his basket, and bade him choose which he liked best. The slave picked out one and carried it to the princess; but the change was no sooner made than the place rung with the shouts of the children, deriding the magician's folly.

THE ARABIAN NIGHTS

The African magician stayed no longer near the palace, nor cried any more, "New lamps for old ones," but made the best of his way to his khan. His end was answered, and by his silence he got rid of the children and the mob.

As soon as he was out of sight of the two palaces, he hastened down the least-frequented streets; and having no more occasion for his lamps or basket, set all down in a spot where nobody saw him; then going down another street or two, he walked till he came to one of the city gates, and pursuing his way through the suburbs, which were very extensive, at length reached a lonely spot, where he stopped till the darkness of the night, as the most suitable time for the design he had in contemplation. When it became quite dark, he pulled the lamp out of his breast and rubbed it. At that summons the genie appeared, and said, "What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands; both I and the other slaves of the lamp."

"I command thee," replied the magician, "to transport me immediately, and the palace which thou and the other slaves of the lamp have built in this city, with all the people in it, to Africa."

The genie made no reply, but with the assistance of the other genies, the slaves of the lamp, immediately transported him and the palace, entire, to the spot whither he had been desired to convey it.

Early the next morning, when the sultan, according to custom, went to contemplate and admire Aladdin's palace, his amazement was unbounded to find that it could nowhere

ALADDIN OR THE WONDERFUL LAMP

be seen. He could not comprehend how so large a palace which he had seen plainly every day for some years, should vanish so soon, and not leave the least remains behind. In his perplexity he ordered the grand vizier to be sent for with expedition.

The grand vizier, who, in secret, bore no good will to Aladdin, intimated his suspicion that the palace was built by magic, and that Aladdin had made his hunting excursion an excuse for the removal of his palace with the same suddenness with which it had been erected. He induced the sultan to send a detachment of his guard, and to have Aladdin seized as a prisoner of state. On his son-in-law being brought before him, he would not hear a word from him, but ordered him to be put to death. The decree caused so much discontent among the people, whose affection Aladdin had secured by his largesses and charities, that the sultan, fearful of an insurrection, was obliged to grant him his life.

When Aladdin found himself at liberty, he again addressed the sultan: "Sire, I pray you to let me know the crime by which I have thus lost the favor of thy countenance."

"Your crime!" answered the sultan, "wretched man! do you not know it? Follow me, and I will show you."

The sultan then took Aladdin into the apartment from whence he was wont to look at and admire his palace, and said, "You ought to know where your palace stood; look, mind, and tell me what has become of it."

Aladdin did so, and being utterly amazed at the loss of his palace, was speechless. At last recovering himself, he said, "It is true, I do not see the palace. It is vanished;

THE ARABIAN NIGHTS

but I had no concern in its removal. I beg you to give me forty days, and, if in that time I cannot restore it, I will offer my head to be disposed of at your pleasure."

"I give you the time you ask, but at the end of the forty days, forget not to present yourself before me."

Aladdin went out of the sultan's palace in a condition of exceeding humiliation. The lords who had courted him in the days of his splendor, now declined to have any communication with him. For three days he wandered about the city, exciting the wonder and compassion of the multitude by asking everybody he met if they had seen his palace, or could tell him anything of it. On the third day he wandered into the country, and as he was approaching a river, he fell down the bank with so much violence that he rubbed the ring which the magician had given him so hard by holding on the rock to save himself that immediately the same genie appeared whom he had seen in the cave where the magician had left him.

"What wouldst thou have?" said the genie, "I am ready to obey thee as thy slave, and the slave of all those that have that ring on their finger; both I and the other slaves of the ring."

Aladdin, agreeably surprised at an offer of help so little expected, replied, "Genie, show me where the palace I caused to be built now stands, or transport it back where it first stood."

"Your command," answered the genie, "is not wholly in my power; I am only the slave of the ring, and not of the lamp."

ALADDIN OR THE WONDERFUL LAMP

"I command thee, then," replied Aladdin, "by the power of the ring, to transport me to the spot where my palace stands, in what part of the world soever it may be."

These words were no sooner out of his mouth, than the genie transported him into Africa, to the midst of a large plain, where his palace stood, at no great distance from a city, and placing him exactly under the window of the princess's apartment, left him.

Now it so happened that shortly after Aladdin had been transported by the slave of the ring to the neighborhood of his palace, that one of the attendants of the Princess Buddir al Buddoor, looking through the window, perceived him and instantly told her mistress. The princess, who could not believe the joyful tidings, hastened herself to the window and seeing Aladdin, immediately opened it. The noise of opening the window made Aladdin turn his head that way, and perceiving the princess, he saluted her with an air that expressed his joy. "To lose no time," said she to him, "I have sent to have the private door opened for you; enter and come up."

The private door, which was just under the princess's apartment, was soon opened, and Aladdin conducted up into the chamber. It is impossible to express the joy of both at seeing each other, after so cruel a separation. After embracing and shedding tears of joy, they sat down, and Aladdin said, "I beg of you, princess, to tell me what is become of an old lamp which stood upon a shelf in my robing-chamber."

"Alas!" answered the princess, "I was afraid our misfortune might be owing to that lamp; and what grieves me

THE ARABIAN NIGHTS

most is, that I have been the cause of it. I was foolish enough to change the old lamp for a new one, and the next morning I found myself in this unknown country, which I am told is Africa."

"Princess," said Aladdin, interrupting her, "you have explained all by telling me we are in Africa. I desire you only to tell me if you know where the old lamp now is."

"The African magician carries it carefully wrapt up in his bosom," said the princess; "and this I can assure you, because he pulled it out before me, and showed it to me in triumph."

"Princess," said Aladdin, "I think I have found the means to deliver you and to regain possession of the lamp, on which all my prosperity depends; to execute this design, it is necessary for me to go to the town. I shall return by noon, and will then tell you what must be done by you to insure success. In the meantime, I shall disguise myself, and I beg that the private door may be opened at the first knock."

When Aladdin was out of the palace, he looked round him on all sides, and perceiving a peasant going into the country, hastened after him; and when he had overtaken him, made a proposal to him to change clothes, which the man agreed to. When they had made the exchange, the countryman went about his business, and Aladdin entered the neighboring city. After traversing several streets, he came to that part of the town where the merchants and artisans had their particular streets according to their trades. He went into that of the druggists; and entering one of the largest and best furnished shops, asked the druggist if he had a certain powder, which he named.

ALADDIN OR THE WONDERFUL LAMP

The druggist, judging Aladdin by his habit to be very poor, told him he had it, but that it was very dear; upon which Aladdin, penetrating his thoughts, pulled out his purse, and showing him some gold, asked for half a dram of the powder; which the druggist weighed and gave him, telling him the price was a piece of gold. Aladdin put the money into his hand, and hastened to the palace, which he entered at once by the private door.

When he came into the princess's apartment, he said to her, "Princess, you must take your part in the scheme which I propose for our deliverance. You must overcome your aversion to the magician, and assume a most friendly manner toward him, and ask him to oblige you by partaking of an entertainment in your apartments. Before he leaves, ask him to exchange cups with you, which he, gratified at the honor you do him, will gladly do, when you must give him the cup containing this powder. On drinking it he will instantly fall asleep, and we will obtain the lamp, whose slaves will do all our bidding, and restore us and the palace to the capital of China."

The princess obeyed to the utmost her husband's instructions. She assumed a look of pleasure on the next visit of the magician, and asked him to an entertainment, which he most willingly accepted. At the close of the evening, during which the princess had tried all she could to please him, she asked him to exchange cups with her, and giving the signal, had the drugged cup brought to her, which she gave to the magician. He drank it out of compliment to the princess to the very last drop, when he fell backward lifeless on the sofa.

THE ARABIAN NIGHTS

The princess, in anticipation of the success of her scheme, had so placed her women from the great hall to the foot of the staircase, that the word was no sooner given that the African magician was fallen backward, than the door was opened, and Aladdin admitted to the hall. The princess rose from her seat, and ran, overjoyed, to embrace him; but he stopped her, and said, "Princess, retire to your apartment and let me be left alone, while I endeavor to transport you back to China as speedily as you were brought from thence."

When the princess, her women, and slaves were gone out of the hall, Aladdin shut the door, and going directly to the dead body of the magician, opened his vest, took out the lamp which was carefully wrapped up, and rubbing it, the genie immediately appeared.

"Genie," said Aladdin, "I command thee to transport this palace instantly to the place from whence it was brought hither."

The genie bowed his head in token of obedience, and disappeared. Immediately the palace was transported into China, and its removal was only felt by two little shocks, the one when it was lifted up, the other when it was set down, and both in a very short interval of time.

On the morning after the restoration of Aladdin's palace, the sultan was looking out of his window, and mourning over the fate of his daughter, when he thought that he saw the vacancy created by the disappearance of the palace to be again filled up.

On looking more attentively, he was convinced beyond the power of doubt that it was his son-in-law's palace. Joy

ALADDIN OR THE WONDERFUL LAMP

and gladness succeeded to sorrow and grief. He at once ordered a horse to be saddled, which he mounted that instant, thinking he could not make haste enough to the place.

Aladdin rose that morning by daybreak, put on one of the most magnificent habits his wardrobe afforded, and went up into the hall of twenty-four windows, from whence he perceived the sultan approaching, and received him at the foot of the great staircase, helping him to dismount.

He led the sultan into the princess's apartment. The happy father embraced her with tears of joy; and the princess, on her side, afforded similar testimonies of her extreme pleasure. After a short interval, devoted to mutual explanations of all that had happened, the sultan restored Aladdin to his favor, and expressed his regret for the apparent harshness with which he had treated him.

"My son," said he, "be not displeased at my proceedings against you; they arose from my paternal love, and therefore you ought to forgive the excesses to which it hurried me."

"Sire," replied Aladdin, "I have not the least reason to complain of your conduct since you did nothing but what your duty required. This infamous magician, the basest of men, was the sole cause of my misfortune."

The African magician, who was thus twice foiled in his endeavor to ruin Aladdin, had a younger brother who was as skillful a magician as himself, and exceeded him in wickedness and hatred of mankind. By mutual agreement they communicated with each other once a year; however widely separate might be their place of residence from each other. The younger brother not having received as usual his annual

THE ARABIAN NIGHTS

communication, prepared to take a horoscope and ascertain his brother's proceedings. He, as well as his brother, always carried a square instrument about him; he prepared the sand, cast the points, and drew the figures. On examining the planetary crystal, he found that his brother was no longer living, but had been poisoned; and by another observation, that he was in the capital of the kingdom of China; also, that the person who had poisoned him was of mean birth, though married to a princess, a sultan's daughter.

When the magician had informed himself of his brother's fate, he resolved immediately to revenge his death, and at once departed for China; where, after crossing plains, rivers, mountains, deserts, and a long tract of country without delay, he arrived after incredible fatigues. When he came to the capital of China, he took a lodging at a khan. His magic art soon revealed to him that Aladdin was the person who had been the cause of the death of his brother. He had heard, too, all the persons of repute in the city talking of a woman called Fatima, who was retired from the world, and of the miracles she wrought. As he fancied that this woman might be serviceable to him in the project he had conceived, he made more minute inquiries, and requested to be informed more particularly who that holy woman was, and what sort of miracles she performed.

"What!" said the person whom he addressed, "have you never seen or heard of her? She is the admiration of the whole town, for her fasting and her exemplary life. Except Mondays and Fridays, she never stirs out of her little cell; and on those days on which she comes into the town she

ALADDIN OR THE WONDERFUL LAMP

does an infinite deal of good; for there is not a person who is diseased but she puts her hand on them and cures them."

Having ascertained the place where the hermitage of this holy woman was, the magician went at night, and plunged a poniard into her heart — killed this good woman. In the morning he dyed his face of the same hue as hers, and arraying himself in her garb, taking her veil, the large necklace she wore round her waist, and her stick, went straight to the palace of Aladdin.

As soon as the people saw the holy woman, as they imagined him to be, they presently gathered about him in a great crowd. Some begged his blessing, others kissed his hand, and others, more reserved, only the hem of his garment; while others, suffering from disease, stooped for him to lay his hands upon them, which he did, muttering some words in form of prayer, and, in short, counterfeiting so well, that everybody took him for the holy woman. He came at last to the square before Aladdin's palace. The crowd and the noise were so great that the princess, who was in the hall of four-and-twenty windows, heard it, and asked what was the matter. One of her women told her it was a great crowd of people collected about the holy woman to be cured of diseases by the imposition of her hands.

The princess, who had long heard of this holy woman, but had never seen her, was very desirous to have some conversation with her, which the chief officer perceiving, told her it was an easy matter to bring her to her if she desired and commanded it; and the princess expressing her wishes, he immediately sent four slaves for the pretended holy woman.

THE ARABIAN NIGHTS

As soon as the crowd saw the attendants from the palace they made way; and the magician, perceiving also that they were coming for him, advanced to meet them, overjoyed to find his plot succeed so well.

"Holy woman," said one of the slaves, "the princess wants to see you, and has sent us for you."

"The princess does me too great an honor," replied the false Fatima; "I am ready to obey her command," and at the same time followed the slaves to the palace.

When the pretended Fatima had made her obeisance, the princess said, "My good mother, I have one thing to request, which you must not refuse me; it is to stay with me, that you may edify me with your way of living, and that I may learn from your good example."

"Princess," said the counterfeit Fatima, "I beg of you not to ask what I cannot consent to without neglecting my prayers and devotion."

"That shall be no hindrance to you," answered the princess; "I have a great many apartments unoccupied; you shall choose which you like best, and have as much liberty to perform your devotions as if you were in your own cell."

The magician, who really desired nothing more than to introduce himself into the palace, where it would be a much easier matter for him to execute his designs, did not long excuse himself from accepting the obliging offer which the princess made him.

"Princess," said he, "whatever resolution a poor wretched woman as I am may have made to renounce the pomp and

ALADDIN OR THE WONDERFUL LAMP

grandeur of this world, I dare not presume to oppose the will and commands of so pious and charitable a princess."

Upon this the princess, rising up, said, "Come with me, I will show you what vacant apartments I have, that you may make choice of that you like best."

The magician followed the princess, and of all the apartments she showed him, made choice of that which was the worst, saying that it was too good for him, and that he only accepted it to please her.

Afterwards the princess would have brought him back again into the great hall to make him dine with her; but he, considering that he should then be obliged to show his face, which he had always taken care to conceal with Fatima's veil, and fearing that the princess should find out that he was not Fatima, begged of her earnestly to excuse him, telling her that he never ate anything but bread and dried fruits, and desiring to eat that slight repast in his own apartment. The princess granted his request, saying, "You may be as free here, good mother, as if you were in your own cell; I will order you a dinner, but remember I expect you as soon as you have finished your repast."

After the princess had dined, and the false Fatima had been sent for by one of the attendants, he again waited upon her.

"My good mother," said the princess, "I am overjoyed to see so holy a woman as yourself, who will confer a blessing upon this palace. But now I am speaking of the palace, pray how do you like it? And before I show it all to you, tell me first what you think of this hall."

Upon this question, the counterfeit Fatima surveyed the

THE ARABIAN NIGHTS

hall from one end to the other. When he had examined it well, he said to the princess, "As far as such a solitary being as I am, who am unacquainted with what the world calls beautiful, can judge, this hall is truly admirable; there wants but one thing."

"What is that, good mother?" demanded the princess; "tell me, I conjure you. For my part, I always believed, and have heard say, it wanted nothing; but if it does, it shall be supplied."

"Princess," said the false Fatima, with great dissimulation, "forgive me the liberty I have taken; but my opinion is, if it can be of any importance, that if a roc's egg were hung up in the middle of the dome, this hall would have no parallel in the four quarters of the world, and your palace would be the wonder of the universe."

"My good mother," said the princess, "what is a roc, and where may one get an egg?"

"Princess," replied the pretended Fatima, "it is a bird of prodigious size, which inhabits the summit of Mount Caucasus; the architect who built your palace can get you one."

After the princess had thanked the false Fatima for what she believed her good advice, she conversed with her upon other matters; but could not forget the roc's egg, which she resolved to request of Aladdin when next he should visit his apartments. He did so in the course of that evening, and shortly after he entered, the princess thus addressed him: "I always believed that our palace was the most superb, magnificent, and complete in the world; but I will tell you

ALADDIN OR THE WONDERFUL LAMP

now what it wants, and that is a roc's egg hung up in the midst of the dome."

"Princess," replied Aladdin, "it is enough that you think it wants such an ornament; you shall see by the diligence which I use in obtaining it, that there is nothing which I would not do for your sake."

Aladdin left the Princess Buddir al Buddoor that moment, and went up into the hall of four-and-twenty windows, where, pulling out of his bosom the lamp, which after the danger he had been exposed to he always carried about him, he rubbed it; upon which the genie immediately appeared.

"Genie," said Aladdin, "I command thee, in the name of this lamp, bring a roc's egg to be hung up in the middle of the dome of the hall of the palace."

Aladdin had no sooner pronounced these words, than the hall shook as if ready to fall; and the genie said in a loud and terrible voice, "Is it not enough that I and the other slaves of the lamp have done everything for you, but you, by an unheard-of ingratitude, must command me to bring my master, and hang him up in the midst of this dome? This attempt deserves that you, the princess, and the palace, should be immediately reduced to ashes; but you are spared because this request does not come from yourself. Its true author is the brother of the African magician, your enemy whom you have destroyed. He is now in your palace, disguised in the habit of the holy woman Fatima, whom he has murdered; at his suggestion your wife makes this pernicious demand. His design is to kill you, therefore take care of yourself." After these words the genie disappeared.

THE ARABIAN NIGHTS

Aladdin resolved at once what to do. He returned to the princess's apartment, and without mentioning a word of what had happened, sat down, and complained of a great pain which had suddenly seized his head. On hearing this the princess told him how she had invited the holy Fatima to stay with her, and that she was now in the palace; and at the request of the prince, ordered her to be summoned to her at once.

When the pretended Fatima came, Aladdin said, "Come hither, good mother; I am glad to see you here at so fortunate a time. I am tormented with a violent pain in my head, and request your assistance, and hope you will not refuse me that cure which you impart to afflicted persons."

So saying, he arose, but held down his head. The counterfeit Fatima advanced toward him, with his hand all the time on a dagger concealed in his girdle under his gown; observing which Aladdin snatched the weapon from his hand, pierced him to the heart with his own dagger, and then pushed him down on the floor.

"My dear prince, what have you done?" cried the princess, in surprise. "You have killed the holy woman!"

"No, my princess," answered Aladdin, with emotion, "I have not killed Fatima, but a villain, who would have assassinated me, if I had not prevented him. This wicked man," added he, uncovering his face, "is the brother of the magician who attempted our ruin. He has strangled the true Fatima, and disguised himself in her clothes with intent to murder me." Aladdin then informed her how the genie had told him these facts, and how narrowly she and the palace

ALADDIN OR THE WONDERFUL LAMP

had escaped destruction through his treacherous suggestion which had led to her request.

Thus was Aladdin delivered from the persecution of the two brothers, who were magicians. Within a few years afterward, the sultan died in a good old age, the Princess Buddir al Buddoor succeeded him, and she and Aladdin reigned together many years, and left a numerous and illustrious posterity.

CHAPTER XI

THE ADVENTURES OF THE CALIPH HAROUN AL RASCHID

THE Caliph Haroun al Raschid was accustomed to visit the city of Bagdad in disguise, that he might see himself into the condition of the people, and hear their reports of his court and government. On one occasion, he and his grand vizier Giafar disguised themselves as foreign merchants, and went their way through the different parts of the city. As they entered on a bridge which connected together the two parts of the city of Bagdad, divided by the River Euphrates, they met an old blind man, who asked alms. The caliph put a piece of gold into his hand, on which the blind man caught hold of his hand, and stopped him, saying, "Sir, pray forgive me; I desire you would either give me a box on the ear, or take your alms back again, for I cannot receive it but on that condition, without breaking a solemn oath; and if you knew the reason, you would agree with me that the punishment is very slight."

The caliph, unwilling to be detained any longer, yielded to the importunity of the blind man, and gave him a very slight blow; whereupon he immediately let him go, thanked and blessed him.

CALIPH HAROUN AL RASCHID

When they came into the town, they found in a square a great crowd of spectators, looking at a young man who was mounted on a mare, which he drove and urged full speed round the place, spurring and whipping the poor creature so barbarously that she was all over sweat and blood.

The caliph, amazed at the inhumanity of the rider, stopped to ask the people if they knew why he used the mare so ill, but could learn nothing, except that for some time past he had every day, at the same hour, treated her in the same manner.

The caliph, on his way to his palace, observed in a street, which he had not passed through for a long time, an edifice newly built, which seemed to him to be the palace of some one of the great lords of the court. He asked the grand vizier if he knew to whom it belonged, who answered he did not, but would inquire; and thereupon asked a neighbor, who told him that the house belonged to one Cogia Hassan, surnamed Alhabbal, on account of his original trade of rope-making, which he had seen him work at himself, when poor; that without knowing how fortune had favored him, he supposed he must have acquired great wealth, as he defrayed honorably and splendidly the expenses he had been at in building.

The grand vizier rejoined the caliph, and gave him a full account of what he had heard. "I must see this fortunate rope-maker," said the caliph, "and also this blind beggar, and the young man who treated the mare so cruelly; therefore, go and tell them to come to my palace." Accordingly the vizier obeyed.

The next day, after afternoon prayers, the grand vizier

THE ARABIAN NIGHTS

introduced the three persons we have been speaking of, and presented them to the caliph.

They all three prostrated themselves before the throne, and when they rose up, the caliph asked the blind man his name, who answered, it was Baba Abdalla.

"Baba Abdalla," replied the caliph, "I ordered you to come hither, to know from yourself why you made the indiscreet oath you told me of. Tell me freely, for I will know the truth."

Baba Abdalla cast himself a second time at the foot of the caliph's throne, with his face to the ground, and when he rose up, said, "Commander of the Faithful, I most humbly ask your pardon for my presumption in requiring you to box my ear. As to the extravagance of my action, I own that it must seem strange to mankind; but it is a slight penance for an enormous crime of which I have been guilty, and for which, if all the people in the world were each to give me a box on the ear, it would not be a sufficient atonement."

CHAPTER XII

THE STORY OF BABA ABDALLA

COMMANDER of the Faithful, continued Baba Abdalla, I was born at Bagdad. My father and mother died while I was yet a youth, and I inherited from them an ample estate. Although so young, I neglected no opportunity to increase it by my industry. I soon became rich enough to purchase fourscore camels, which I let out to merchants, who hired them, at a considerable profit to me, to carry their merchandise from one country to another.

As I was returning one day with my unloaded camels from Bussorah, whither I had carried some bales that were to be embarked for the Indies, I met a dervish, who was walking to Bussorah. I asked him whence he came and where he was going; he put the same questions to me; and when we had satisfied each other's curiosity, we produced our provisions and ate together.

During our repast, the dervish told me of a spot not far from where we sat, in which such immense riches were collected that if all my fourscore camels were loaded with the gold and jewels that might be taken from it, they would not be missed.

I was overjoyed at this intelligence.

"You say," continued the dervish, "that you have four-

THE ARABIAN NIGHTS

score camels. I am ready to conduct you to the place where the treasure lies, and we will load them with as much jewels and gold as they can carry, on condition that when they are so loaded, you will let me have one-half, and you be contented with the other; after which we will separate, and take our camels where we may think fit. You see there is nothing but what is strictly equitable in this division; for if you give me forty camels, you will procure by my means wherewithal to purchase thousands."

I assented, though with some reluctance, to his proposal. I at once collected all my camels, and set out with the dervish. After we had traveled some time, we came to a pass, which was so narrow that two camels could not go abreast. The two mountains which bounded this valley were so high and steep that there was no fear of our being seen by anybody.

When we came into the valley between these two mountains, the dervish bade me stop the camels. He proceeded to gather some sticks, and to light a fire: he then cast some incense into it, pronouncing certain words which I did not understand, when presently a thick cloud arose. This soon dispersed, when the rock forming the side of the valley opened, and exposed to view a magnificent palace in the hollow of the mountain.

So eager was I for the treasures which displayed themselves to my view, that, like an eagle seizing her prey, I fell upon the first heap of golden coin that was near me. My sacks were all large, and I would have filled them all, but I was obliged to proportion my burden to the strength of my camels. The dervish paid more attention to the jewels than

BABA ABDALLA

the gold, and I soon followed his example, so that we took away much more jewels than gold. When we had filled our sacks, and loaded our camels, the dervish used the same incantations to shut the treasury as he had done to open it, when the doors closed, and the rock seemed as solid and entire as it was before. I observed, however, that the dervish, before he went away, took a small vessel out of the cave and put it into his breast, first showing me that it contained only a glutinous sort of ointment.

We now divided our camels. I put myself at the head of the forty which I had reserved for myself, and the dervish placed himself at the head of those which I had given him. We came out of the valley by the way we had entered, and traveled together till we came to the great road, where we were to part; the dervish to go to Bussorah, and I to Bagdad. To thank him for so great a kindness, I made use of the most expressive terms, testifying my gratitude for the preference he had given me before all other men in letting me have a share of such riches. We embraced each other with great joy, and, taking our leave, pursued our different routes.

I had not gone far, following my camels, which paced quietly on in the track I had put them into, before the demon of ingratitude and envy took possession of my heart, and I deplored the loss of my other forty, but much more the riches wherewith they were loaded.

"The dervish," said I to myself, "has no occasion for all this wealth, since he is master of the treasure, and may have as much as he pleases;" so I determined immediately to take the camels with their loading from him.

THE ARABIAN NIGHTS

To execute this design, I first stopped my own camels, then ran after the dervish, and called to him as loud as I could, and made a sign to him to stop, which he accordingly did.

When I came up to him, I said, "Brother, I had no sooner parted from you, but a thought came into my head, which neither of us had reflected on before. You are a recluse dervish used to live in tranquillity, disengaged from all the cares of the world. You know not, perhaps, what trouble you have taken upon yourself to take care of so many camels. If you would take my advice you would keep but thirty; you will find them sufficiently troublesome to manage. Take my word; I have had experience."

"I believe you are right," replied the dervish; "choose which ten you please, and take them, and go on."

I set ten apart, and after I had driven them off, I put them in the road to follow my others. I could not have imagined that the dervish would be so easily persuaded to part with his camels, which increased my covetousness, and made me think that it would be no hard matter to get ten more; wherefore, instead of thanking him, I said to him again, "Brother, I cannot part from you without desiring you to consider once more how difficult a thing it is to govern thirty loaded camels, especially for you who are not used to such work; you will find it much better to return me as many more back as you have done already."

The dervish gave me, without any hesitation, the other ten camels; so that he had but twenty left, and I was master of sixty, and might boast of greater riches than any sovereign prince. Any one would have thought I should now have been

BABA ABDALLA

content, but the more we have, the more we want; and I became, from my success, more greedy and desirous of the other twenty camels.

I redoubled my solicitations and importunities to make the dervish grant me ten of the twenty, which he did with a good grace; and as to the other ten he had left, I embraced him, kissed his feet, caressed and entreated him, so that he gave me these also. "Make a good use of them, brother," said the dervish, "and remember that God can take away riches as well as give them, if we do not assist the poor, whom He suffers to be in want on purpose that the rich may do them good."

I was not yet content, though I had my forty camels again, and knew they were loaded with an inestimable treasure. A thought came into my head, that the little box of ointment which the dervish showed me contained some treasure of inestimable value, and I determined to obtain it. I had just embraced him and bade him adieu, when I again returned, and said, "That little box of ointment seems such a trifle, it is not worth your carrying away. I entreat you to make me a present of it. What occasion has a dervish, who has renounced the vanities of the world, for perfumes, or scented unguents?"

The dervish pulled it out of his bosom, and presenting it to me, said, "Here, take it, brother, and be content; if I could do more for you, you needed but to have asked me—I should have been ready to satisfy you."

When I had the box in my hand, I opened it, and looking at the unguent, said, "Since you are so good, I am sure you will not refuse to tell me the use of this ointment."

THE ARABIAN NIGHTS

“The use is very surprising and wonderful,” replied the dervish. “If you apply a little of it upon the lid of the left eye, you will see all the treasures contained in the bosom of the earth; but if you apply it to the right eyelid, it will make you blind.”

“Take the box,” said I to the dervish, “and apply some to my left eyelid; you understand how to do it better than I.”

The dervish had no sooner done so, than I saw immense treasures and such prodigious riches, that it is impossible for me to give an account of them; but as I was obliged to keep my right eye shut with my hand, I desired the dervish to apply some of the pomatum to that eye.

“I am ready to do it,” said the dervish; “but you must remember what I told you, that if you put any of it upon your right eye, you would immediately be blind; such is the virtue of the ointment.”

Far from being persuaded of the truth of what the dervish said, I imagined, on the contrary, that there was some new mystery, which he meant to hide from me.

“Brother,” replied I, smiling, “I see plainly you wish to mislead me; it is not natural that this ointment should have two such contrary effects.”

“The matter is as I tell you,” replied the dervish. “You ought to believe me, for I cannot disguise the truth.”

The dervish made all the resistance possible; but seeing that I would take no refusal, he took a little of the ointment, and applied it to my right eyelid. But, alas! I ceased at once to distinguish anything with either eye, and became blind as you see me now.

BABA ABDALLA

"Ah, dervish!" I exclaimed, in agony, "what you forewarned me of has proved but too true. I am now sensible what a misfortune I have brought upon myself by my fatal curiosity and insatiable desire of riches; but you, dear brother," cried I, addressing myself to the dervish, "who are so charitable and good, among the many wonderful secrets you are acquainted with, have you not one to restore to me my sight again?"

"Miserable man!" answered the dervish, "you might have avoided this misfortune, but you have your deserts. The blindness of your mind was the cause of the loss of your eyes. I have no power to restore to you your sight."

The dervish said no more, but left me to myself, overwhelmed with confusion and grief. He then collected my camels, and drove them away to Bussorah.

I cried out loudly as he was departing, and entreated him not to leave me in that miserable condition, but to conduct me at least to the first caravanserai; but he was deaf to my prayers and entreaties. Thus deprived of sight and of all I had in the world, I should have died with affliction and hunger, if the next day a caravan returning from Bussorah had not received me charitably, and brought me back to Bagdad.

After this manner was I reduced, without remedy, from a condition of great wealth to a state of poverty. I had no other way to subsist but by asking charity, which I have done till now. But to expiate my offense, I enjoined on myself, by way of penance, a box on the ear from every charitable person who shall commiserate my condition and give me alms.

THE ARABIAN NIGHTS

This, Commander of the Faithful, is the motive which caused me to make so strange a request to you. I ask your pardon once more as your slave, and submit to receive the chastisement I deserve.

“Baba Abdalla,” the caliph said, “your sin has been great; but your self-inflicted penance proves your sorrow. But that you may forego your daily asking of alms, I give you henceforth four silver pieces a day, which my grand vizier shall give you daily with the penance you have imposed on yourself.”

At these words, Baba Abdalla prostrated himself before the caliph’s throne, returned him thanks, and wished him all happiness and prosperity.

CHAPTER XIII

THE STORY OF SIDI NOUMAN

THE caliph next addressed himself to the young man who used his mare so ill, and demanded of him the reason of his cruel conduct.

Commander of the Faithful, he replied, my name is Sidi Nouman, and I inherited a fair estate from my parents. Having the means to support a wife, I married when quite young a woman named Amine. The day after our marriage we had a dinner of several dishes, but of none would she partake, save of a little rice, which she ate grain by grain, conveying them to her mouth with a silver bodkin. The same thing happened again at supper. The next day, and every time we ate together, she behaved after the same fashion. I saw clearly that no woman could live on the little she ate, and that there must be some mystery about her. One night, when my wife thought me fast asleep, she got up very quietly, and dressed herself, and left the chamber without the least noise.

The instant she closed the door I dressed in the utmost haste and followed her. Favored by the light of the moon I caught sight of her, and traced her to a burial ground near our house, where I perceived that she was joined by a ghoul. I immediately returned to my house, without having attracted

THE ARABIAN NIGHTS

her observation, and lay down again. After a short interval she came back as noiselessly as she had gone out.

On the next day, as she still persisted at dinner to eat her rice grain by grain, "Amine," said I, "I have often complained to you of your eating your rice grain by grain. Tell me, are not the dishes served at my table as delicate as the repast of a ghoul?"

I had scarcely said these words, when Amine, who thoroughly understood what I meant, fell into a fearful fit of passion, and taking a glass of water, threw it in my face, and said, "Foolish man! take the form of a dog."

I had not, previously to this, known that Amine was a sorceress. But no sooner was her incantation said than I lost the human form, and found myself a dog. I was so surprised that I did not bark, nor bite, nor run away. I did not know what to do. She then took up a stick and beat me, and half opened the door, with the intention, I believe, of crushing me against the door-post as I ran out. I fortunately escaped without further injury than the loss of a part of my tail. The pain I felt made me cry and howl, as I ran along the street. This occasioned other dogs to run after and worry me. To avoid their pursuit, I ran into the shop of a man who dressed and sold sheeps' heads, tongues, and feet, and there I got shelter. I soon saw a great many dogs of the neighborhood, drawn thither by the smell of the meat, collected around the shop of my host, waiting till he threw them something; these I joined, and so got something to eat. The next day I found shelter with a baker, who treated me kindly. Here I stayed some months.

SIDI NOUMAN

One day, as a woman was buying some bread, she gave some bad money to my master. He asked her to change it for another piece. The woman refused, and maintained it was good money. The baker asserted the contrary, and said, "The piece of money is so bad, that I am sure my dog would distinguish it. Come here," said he, calling me, and throwing down the pieces of money. "See if there is a bad piece of money among these."

I looked over all the pieces, and putting my foot upon the bad one, I separated it from the rest, looking in my master's face, as if to show it him.

The baker was extremely surprised, and when the woman was gone told his neighbors what had happened. They quickly came to test my talent, and I never failed to pick out from the silver or gold pieces those which were bad, and to separate them with my foot. The report of me procured my master so much custom, he could scarcely get through it. One day a woman came to buy bread, and to test my knowledge put down six pieces of good and six pieces of bad money, and told me to separate them; I did so with my foot. On her leaving the shop she made me a sign to follow her, which I understood and obeyed.

I followed her at a distance, and reached her as she stopped at her house. I entered with her, and she presented me to her daughter.

"Daughter," she said, "I have brought you the baker's famous dog, who so well knows how to distinguish false money from good. On the first report that was spread about him, you know I told you my idea of his being a man changed

THE ARABIAN NIGHTS

into a dog by some wicked enchantment. What say you, am I deceived in my conjecture?"

"You are not deceived, mother," replied the daughter, "as I shall soon convince you."

The young lady rose from her seat, took a vessel full of water, into which she dipped her hand, and throwing some of the water on me, she said, "If you were born a dog, remain a dog; but if you were born a man, resume the figure of a man, by virtue of this water."

At that moment, the enchantment was broken; I lost the form of a dog, and saw myself once more a man. I immediately expressed my deep gratitude to this fair lady, and told her by what means I lost my human shape.

"Sidi Nouman," said the young woman, "I try to do all the good I can with the knowledge of magic which I possess — I will yet further help you. Return to your home: and when you see Amine, your wife, in the first moment of her astonishment at the sight of you, throw over her some of this water which I now give you pronouncing these words: 'Receive the just reward of thy cruelty.'"

I did exactly according to the direction given me; and on my saying the appointed words, my wife was turned into the mare on which I rode yesterday. I punish her very often in the way you saw, to make her sensible of the cruelty of which she was guilty. I have thus, according to your command, related my history.

CHAPTER XIV

HISTORY OF COGIA HASSAN ALHABBAL

COMMANDER of the Faithful, my name is Hassan, but from my trade I am commonly known by the name of Hassan Alhabbal. I owe the good fortune I now enjoy to two dear friends, whose names are Saad and Saadi. Saadi is very rich. He ever maintained the opinion that wealth was essential to happiness, as without it no one could be independent. He declared further his belief that poverty is in most cases owing to a want of sufficient money to commence with; and if a man once had enough to start with, and made a right use of it, he would, in time, infallibly grow rich. Saad disputed the truth of these sentiments. He maintained that a poor man may become rich by other means as well as money, and that some have become rich by mere chance, as others have done by the possession of sufficient money to commence with.

Saadi replied, "Well, we will not dispute any more, but test our different theories by an experiment. I will give a sufficient sum of money to some honest but poor artisan, and see if he does not obtain with it wealth and ease. If I fail, then you shall try if you can succeed better by the means you may employ."

THE ARABIAN NIGHTS

Some few days after this dispute, Saad and Saadi passed by my house as I was engaged in my trade of ropemaking. They expressed their surprise that, with all my industry, I could not contrive to extend my trade and gradually to save money. I told them that, work as hard as I would, I could with difficulty keep my wife and five children (none of whom could render me the least help), with rice and pulse, and that I could not find money for the first outlay of hemp and materials. After some further conversation, Saadi pulled a purse out of his bosom, and putting it into my hands, said, "Here, take this purse; it contains two hundred pieces of gold, make the good use of them I desire; and believe me, my friend Saad and I shall both have great pleasure if they contribute toward making you more prosperous than you now are."

Commander of the Faithful, continued Hassan, when I had the purse my joy was so great that my speech failed me, and I could only thank my benefactor by laying hold of the hem of his garment and kissing it; but he drew it from me hastily, and he and his friend pursued their walk.

As soon as they were gone, I returned to my work, and my first thought was what I should do with my purse to keep it safe. I had in my poor house neither box nor cupboard to lock it up, nor any other place where I could be sure it would not be discovered if I concealed it.

In this perplexity, I laid aside ten pieces of gold for present necessities, and wrapt the rest up in the folds of the linen which went about my cap. Out of my ten pieces I bought a good stock of hemp, and afterward, as my family had eaten

COGIA HASSAN ALHABBAL

no meat in a long time, I purchased some for supper.

As I was carrying the meat home, a famished vulture flew upon me, and would have taken it away, if I had not held it very fast; but the faster I held my meat, the more the bird struggled to get it, till unfortunately in my efforts my turban fell on the ground.

The vulture immediately let go his hold of the meat, but seizing my turban, flew away with it. I cried out so loud that I alarmed all the men, women and children in the neighborhood, who joined their shouts and cries to make the vulture quit his hold; but our cries did not avail, he carried off my turban, and we soon lost sight of him.

I went home very melancholy at the loss of my money. I was obliged to buy a new turban, which diminished the small remainder of the ten pieces. The little that was left was not sufficient to give me any hope of improving my condition, but I most regretted the disappointment I should occasion my benefactor.

While the remainder of the ten pieces lasted, my little family and I lived better than usual; but I soon relapsed into the same poverty, and the same inability to extricate myself from wretchedness. However, I never murmured nor repined; "God," said I, "was pleased to give me riches when I least expected them; He has thought fit to take them from me again almost at the same time."

These were my sentiments, while my wife, from whom I could not keep secret the loss I had sustained, was inconsolable. In my trouble I had told my neighbors, that when I lost my turban I lost a hundred and ninety pieces of gold; but as they

THE ARABIAN NIGHTS

knew my poverty, and could not comprehend how I should have got so great a sum by my work, they only laughed at me.

About six months after this misfortune, the two friends, walking through that part of the town where I lived, called to inquire after me.

"Well," said Saad, "we do not ask you how affairs go since we saw you last; without doubt they are in a better train."

"Gentlemen," replied I, "I deeply grieve to tell you that your good wishes, and my hopes, have not had the success you had reason to expect, and I had promised myself. You will scarcely believe the extraordinary adventure that has befallen me when I tell you, on the word of an honest man, that a vulture flew away with my turban, in which, for safety, I had wrapped my money."

Saadi rejected my assertion, and said, "Hassan, you joke and would deceive me. What have vultures to do with turbans; they only search for something to satisfy their hunger?"

"Sir," I replied, "the thing is so publicly known in this part of the town, that there is nobody but can satisfy you of the truth of my assertions."

Saad took my part, and told Saadi a great many as surprising stories of vultures, some of which he affirmed he knew to be true; who, after bidding me be more careful, at last pulled his purse out of his vestband, and counted out two hundred pieces of gold into my hand, which I put into my bosom for want of a purse. I told him that the obligation of this his second kindness was much greater than I deserved, after what had happened, and that I should be sure to make good use of his advice. I would have said a great deal more,

COGIA HASSAN ALHABBAL

but he did not give me time, for he went away, and continued his walk with his friend.

As soon as they were gone, I left off work, and went home, but finding neither my wife nor children within, I pulled out my money, put ten pieces on one side for present use, and wrapt up the rest in a clean linen cloth, tying it fast with a knot, and placing it for safety in an earthen vessel full of bran, which stood in a corner, which I imagined neither my wife nor children would look into. My wife came home soon after, and as I had but little hemp in the house, I told her I should go out to buy some, without saying anything to her about the second present from Saadi.

While I was absent, a sandman passed through our street. My wife, who had no money, asked him if he would exchange his wares for some bran. The sandman consented to do so, and the bargain was made.

Not long after, I came home with as much hemp as I could carry, and followed by five porters loaded also with hemp. After I had satisfied them for their trouble, I looked about me, and could not see the pot of bran. I asked my wife, in great trepidation, what was become of it; when she told me the bargain she had made with the sandman.

“Ah, unfortunate woman!” cried I, “you know not what you have done. You thought you only sold the bran, but with the bran you have given the sandman a hundred and ninety pieces of gold, which Saadi this day made me a second present of.”

My wife was like one distracted when she knew what she had done. She cried and tore her hair and clothes.

THE ARABIAN NIGHTS

“Unhappy woman that I am,” cried she, “where shall I find this sandman? I know him not, I never saw him before. O husband,” added she, “you were much to blame in not communicating the secret to me.”

“Wife,” said I, “moderate your grief; by your cries you will alarm the neighbors, and they will only laugh at, instead of pitying us. We had best bear our loss patiently. It is true we live but poorly; but what have the rich which we have not? Do not we breathe the same air, enjoy the same light and the same warmth of the sun? Therefore, what conveniences have they more than we, that we should envy their happiness? They die as well as we. In short, while we live in the fear of God, as we should always do, the advantage they have over us is so very inconsiderable that we ought not to covet it.”

My wife and I comforted ourselves with these reflections, and I pursued my trade with as much alacrity as before those two mortifying losses which followed one another so quickly. The only thing that troubled me sometimes was, how I should look Saadi in the face when he should come and ask me how I had improved his two hundred pieces of gold.

After some time, Saad and Saadi again called to inquire of my progress. Each still entertained their former differing opinions as to the result of Saadi's repeated liberality. I saw them at a distance, but made as if I had not seen them. I applied very earnestly to my work, and never lifted up my eyes till they were close to me and had saluted me. I told them at once my last misfortune, and that I was as poor as when they first saw me. After that, I said, “Could I guess

COGIA HASSAN ALHABBAL

that a sandman would come by that very day, and my wife give him in exchange a pot of bran which had stood there for many years! You may indeed allege that I ought to have told my wife of it; but I will never believe that such prudent persons, as I am persuaded you are, would have given me that advice; and if I had put my money anywhere else, what certainty could I have had that it would be more secure?

"I see, sir," said I, addressing myself to Saadi, "that it has pleased God, whose ways are secret and impenetrable, that I should not be enriched by your liberality, but that I must remain poor; however, the obligation is the same as if it had wrought the desired effect."

After these words I was silent; and Saadi replied, "I do not regret the four hundred pieces of gold I gave you to raise you in the world. I did it in duty, without expecting any recompense but the pleasure of doing good, and for the sake of an experiment I wished to make."

Then turning about to his friend, "Saad," continued he, "you may now make your experiment, and let me see that there are ways, besides giving money, to make a poor man's fortune. Let Hassan be the man. I dare say, whatever you may give him, he will not be richer than he was with four hundred pieces of gold."

Saad had a piece of lead in his hand, which he showed Saadi. "You saw me," said he, "take up this piece of lead, which I found on the ground; I will give it Hassan, and you shall see what it comes to be worth."

Saadi burst out a-laughing at Saad. "What is that bit of

THE ARABIAN NIGHTS

lead worth?" said he, "a farthing! What can Hassan do with that?"

Saad presented it to me, and said, "Take it, Hassan, let Saadi laugh, you will tell us some news of the good luck it has brought you one time or another."

I thought Saad was in jest, and had a mind to divert himself; however, I took the lead, and thanked him. The two friends pursued their walk, and I fell to work again.

At night when I pulled off my clothes to go to bed, the piece of lead, which I had never thought of from the time he gave it me, tumbled out of my pocket. I took it up, and laid it on the place that was nearest me. The same night it happened that a fisherman, a neighbor, mending his nets, found a piece of lead wanting; and it being too late to buy any, as the shops were shut, and he must either fish that night or his family go without bread the next day, he called to his wife and bade her inquire among the neighbors for a piece. She went from door to door on both sides of the street, but could not get any, and returned to tell her husband her ill success. He asked her if she had been to several of their neighbors, naming them, and among the rest, my house.

"No, indeed," said the wife, "I have not been there; I know by experience they never have anything when one wants it."

"No matter," said the fisherman, "you must go there; for though you have been there a hundred times before without getting anything, you may chance to obtain what we want now."

The fisherman's wife came and knocked at my door. I

COGIA HASSAN ALHABBAL

asked her what she wanted. "Hassan," said she, "my husband wants a bit of lead to load his nets with; and if you have a piece, desires you to give it him."

The piece of lead which Saad had given me was so fresh in my memory that I could not forget it. I told my neighbor I had some, and if she would stay a moment my wife should give it to her. Accordingly, my wife, who was wakened by the noise as well as myself, got up, and groping about where I directed her, found the lead, opened the door, and gave it to the fisherman's wife, who was so overjoyed that she promised my wife, that in return for the kindness she did her and her husband, she would answer for him we should have the first cast of the nets.

The fisherman was so much rejoiced to see the lead, which he so little expected, that he much approved his wife's promise. He finished mending his nets, and went a-fishing two hours before day, according to custom. At the first throw he caught but one fish, about a yard long and proportionable in thickness; but afterward had a great many successful casts.

When the fisherman had done fishing, he went home, where his first care was to think of me. I was extremely surprised, when at my work, to see him come to me with a large fish in his hand.

"Neighbor," said he, "my wife promised you last night, in return for your kindness, whatever fish I should catch at my first throw, and I approved her promise. It pleased God to send me no more than this one for you, which, such as it is, I desire you to accept. Had he sent me my net full, they should all have been yours."

THE ARABIAN NIGHTS

“Neighbor,” said I, “the bit of lead which I sent you was such a trifle that it ought not to be valued at so high a rate; neighbors should assist each other in their little wants. I have done no more for you than I should have expected from you had I been in your situation; therefore I would refuse your present, if I were not persuaded you gave it me freely, and that I should offend you; and since you will have it so, I take it, and return you my hearty thanks.”

After these civilities, I took the fish and carried it home to my wife. My wife was much startled to see so large a fish.

“What would you have me do with it?” said she. “Our gridiron is only fit to broil small fish, and we have not a pot big enough to boil it.”

“That is your business,” answered I. “Dress it as you will, I shall like it either way.”

I then went to my work again.

In the fish, my wife found a hard, clear substance which she took for a piece of glass. She gave it to the youngest of our children for a plaything, and his brothers and sisters handed it about from one to another, to admire its brightness and beauty.

At night when the lamp was lighted, and the children were still playing with the clear substance taken from the fish, they perceived that it gave a light when my wife, who was getting them their supper, stood between them and the lamp, upon which they snatched it from one another to try it; and the younger children fell a-crying that the elder would not let them have it long enough in the dark.

I then called to the eldest to know what was the matter,

who told me it was about a piece of glass which gave a light. Upon hearing this, I bade my wife put out the lamp, and we found that the piece of glass gave so great a light that we might see to go to bed without the lamp. I placed the bit of glass upon the chimney to light us.

"Look," said I, "this is a great advantage that Saad's piece of lead procures us; it will spare us the expense of oil."

When the children saw the lamp was put out, and the bit of glass supplied the place, they cried out so loud, and made so great a noise from astonishment, that it alarmed the neighborhood.

Now, there was but a very slight partition-wall between my house and my next neighbor's, who was a very rich Jew, and a jeweler. He and his wife were both asleep, and the noise my children made awakened them.

The next morning the jeweler's wife came to mine to complain of being disturbed out of their first sleep. "Good neighbor Rachel" (which was the Jew's wife's name), said my wife, "I am very sorry for what happened, and hope you will excuse it; you know the children will laugh and cry for a trifle. See here; it was this piece of glass which I took out of the fish that caused all the noise."

"Indeed, Ayesha" (which was my wife's name), said the jeweler's wife, "I believe, as you do, it is a piece of glass; but as it is more beautiful than common glass, and I have just such another piece at home, I will buy it, if you will sell it."

The children, who heard them talking of selling their plaything, presently interrupted their conversation, crying

THE ARABIAN NIGHTS

and begging their mother not to part with it, who, to quiet them, promised she would not.

The Jewess, being thus prevented from obtaining the supposed piece of glass by my children, went away; but first whispered to my wife, who followed her to the door, if she had a mind to sell it, not to show it to anybody without acquainting her. Rachel could not rest satisfied till she had made her husband acquainted with what she had seen in my house, and immediately went to his stall in the bazaar to acquaint the Jew with her discovery. On her return home, she came again privately, and asked her if she would take twenty pieces of gold for the piece of glass she had shown her.

My wife, thinking the sum too considerable for a mere piece of glass as she had thought it, would not make any bargain; but told her she could not part with it till she had spoken to me. In the meantime, I came from my work to dinner. As they were talking at the door, my wife stopped me and asked if I would sell the piece of glass she had found in the fish for twenty pieces of gold, which our neighbor offered her. I returned no answer, but called to mind the confidence with which Saad, in giving me the piece of lead, told me it would make my fortune. The Jewess, fancying that the low price she had offered was the reason I made no reply, said, "I will give you fifty, neighbor, if that will do."

As soon as I found that she rose so suddenly from twenty to fifty, I told her that I expected a great deal more.

"Well, neighbor," said she, "I will give you a hundred,

COGIA HASSAN ALHABBAL

and that is so much, I know not whether my husband will approve my offering it."

At this new advance, I told her I would have a hundred thousand pieces of gold for it; that I saw plainly that the diamond, for such I now guessed it must be, was worth a great deal more, but to oblige her and her husband, as they were neighbors, I would limit myself to that price, which I was determined to have; and if they refused to give it, other jewelers should have it, who would give a great deal more.

The Jewess confirmed me in this resolution, by her eagerness to conclude a bargain, and by coming up at several biddings to fifty thousand pieces of gold, which I refused.

"I can offer you no more," said she, "without my husband's consent. He will be at home at night, and I would beg the favor of you to let him see it," which I promised.

At night the Jew himself came home. "Neighbor Hassan," said he, "I desire you would show me the diamond your wife showed to mine."

I brought him in, and showed it to him. He looked at and admired it a long time.

"Well, neighbor," said he, "my wife tells me she offered you fifty thousand pieces of gold; I will give you twenty thousand more."

"Neighbor," said I, "your wife can tell you that I value my diamond at a hundred thousand pieces, and I will take nothing less."

He haggled a long time with me, in hopes that I would make some abatement; but finding that I was positive, and

THE ARABIAN NIGHTS

for fear that I should show it to other jewelers, he at last concluded the bargain on my own terms, and fetched two bags, of a thousand pieces each, as an earnest. The next day he brought me the sum we had agreed for at the time appointed, and I delivered to him the diamond.

Having thus sold my diamond, and being rich infinitely beyond my hopes, I thanked God for His bounty, and would have gone and thrown myself at Saad's feet to express my gratitude, if I had known where he lived, as also at Saadi's, to whom I was first obliged, though his good intention had not the same success.

Afterward I thought of the use I ought to make of so considerable a sum. My wife proposed immediately to buy rich clothes for herself and children; to purchase a house and furnish it handsomely. I told her we ought not to begin with such expenses; "for," said I, "money should only be spent so that it may produce a fund from which we may draw without its failing. This I intend, and shall begin to-morrow."

I spent all that day and the next in going to the people of my own trade, who worked as hard every day for their bread as I had done, and, giving them money beforehand, engaged them to work for me in different sorts of rope making, according to their skill and ability, with a promise not to make them wait for their money, but to pay them as soon as their work was done.

By this means I engaged almost all the business of Bagdad and everybody was pleased with my exactness and punctual payment.

COGIA HASSAN ALHABBAL

As so great a number of workmen produced a large quantity of work, I hired warehouses in several parts of the town to hold my goods, and appointed over each a clerk to sell both wholesale and retail, and by this economy received considerable profit and income. Afterward, to concentrate my business, I bought ground and built the house you saw yesterday, which, though it makes so great an appearance, consists for the most part of warehouses for my business with apartments for myself and family.

Some time after I had removed to this house, Saad and Saadi, who had scarcely thought of me from the last time they had been with me, called on me in my former habitation and learnt to their great surprise, that I was become a great manufacturer, and was no longer called plain Hassan, but Cogia Hassan Alhabbal.

They immediately set out to visit me in my new abode. I saw my two friends as they approached my gate. I rose from my seat, ran to them, and would have kissed the hem of their garments but they would not suffer it, and embraced me. I assured them I had not forgotten that I was poor Hassan the ropemaker, nor the obligations I had to them, but were this not the case I knew the respect due to them and begged them to sit down in the place of honor, and I seated myself opposite to them.

Then Saadi, addressing himself to me said, "Cogia Hassan, I cannot express my joy to see you. I am persuaded that those four hundred pieces I gave you have made this wonderful change in your fortune."

Saad did not at all agree with this speech of Saadi's.

THE ARABIAN NIGHTS

When he had done, he said to him, "Saadi, I am vexed that you still persist in not believing the statements Hassan has already made you. I believe those two accidents which befell him are true, but let him speak himself and say to which of us he most owes his present good fortune."

After this discourse of the two friends I said, addressing myself to them both, "Gentlemen, I will declare to you the whole truth with the same sincerity as before." I then told them every circumstance of the history which I have now related to you, Commander of the Faithful.

All my protestations had no effect on Saadi. "Cogia Hassan," replied he, "the adventure of the fish and of the diamond found in his stomach, appears to me as incredible as the vulture's flying away with your turban, and the exchange made by your wife with the sandman. Be it as it may, I am equally convinced that you are no longer poor, but rich as I intended you should be by my means, and I rejoice sincerely."

As it grew late, they arose to depart, when I stopped them and said, "There is one favor I have to ask. I beg of you to stay with me tonight, and tomorrow I will carry you by water to a small country house which I have bought and we will return in the evening."

"If Saad has no business which calls him elsewhere," said Saadi, "I consent." Saad told him that nothing should prevent him enjoying his company.

While supper was being prepared I showed my benefactors my house and all my offices. I call them both benefactors, without distinction, because without Saadi, Saad would

COGIA HASSAN ALHABBAL

never have given me the piece of lead, and without Saad, Saadi would not have given me the four hundred pieces of gold. Then I brought them back again into the hall, where they asked me several questions about my concerns and I gave them such answers as satisfied them.

During this conversation my servants came to tell me that supper was served up. I led them into another hall, where they admired the manner in which it was lighted, the furniture, and the entertainment I had provided. I regaled them also with a concert of vocal and instrumental music during the repast, and afterward with a company of dancers and other entertainments, endeavoring as much as possible to show them my gratitude.

The next morning, as we had agreed to set out early to enjoy the fresh air, we repaired to the riverside by sunrise and went on board a pleasure-boat, well carpeted, that waited for us, and in less than an hour and a half, with six good rowers and the stream, we arrived at my country house.

Afterward we walked in the gardens where was a grove of orange and lemon trees loaded with fruit and flowers, which were planted at equal distances and watered by channels cut from a neighboring stream. The pleasant shade, the fragrant smell which perfumed the air, the soft murmurings of the water, the harmonious notes of an infinite number of birds, were so delightful that they frequently stopped to express how much they were obliged to me for bringing them to so exquisite a place, and to offer me their congratulations. I led them to the end of the grove, which was very long and

THE ARABIAN NIGHTS

broad, where I showed them a wood of large trees which terminated my garden.

Two of my boys, whom I had sent into the country with a tutor, for the air, had gone just then into the wood and seeing a nest which was built in the branches of a lofty tree, they bade a slave climb the tree for it. The slave when he came to it was much surprised to find it composed of a turban. He took it, brought it down, and as he thought that I might like to see a nest that was so uncommon, he gave it to the eldest boy to bring to me.

The two friends and I were very much surprised at the novelty, but I much more when I recognized the turban to be that which the vulture had flown away with. After I had examined it well and turned it about, I said to my guests, "Gentlemen, can you remember the turban I had on the day you did me the honor first to speak to me!"

"I do not think," said Saad, "that either my friend or I gave any attention to it, but if the hundred and ninety pieces of gold are in it we cannot doubt of it."

"Sir," replied I, "there is no doubt but it is the same turban, for besides that I know it perfectly well I feel by the weight it is too heavy to be any other and you will perceive this if you give yourself the trouble to take it in your hand."

Then, after taking out the young birds, I put it into his hands, and he gave it to Saadi.

"Now, sir," added I, taking the turban again, "observe well before I unwrap it, that it is of no very fresh date in the tree; and the state in which you see it, and the nest so nearly

COGIA HASSAN ALHABBAL

made in it, are sufficient proofs that the vulture dropped or laid it in the tree upon the day it was seized."

While I was speaking, I pulled off the linen cloth which was wrapped about the cap of the turban, and took out the purse, which Saadi knew to be the same he had given me. I emptied it before them, and said, "There, gentlemen, there is the money, count it, and see if it be right;" which Saadi did, and found it to be one hundred and ninety pieces of gold.

Then Saadi, who could not deny so manifest a truth, addressing himself to me, said, "I agree, Cogia Hassan, that this money could not serve to enrich you, but the other hundred and ninety pieces, which you would make me believe you hid in a pot of bran, might."

"Sir," answered I, "I have told you the truth in regard to both sums, and I shall hope yet to prove it to your satisfaction."

After this we returned and entered the house, just as dinner was being served. After dinner I left my guests to take their siesta during the heat of the day, while I went to give orders to my gardener. Afterwards I returned to them again, and we talked of indifferent matters till it grew a little cooler, when we returned into the garden for fresh air, and stayed till sunset. We then mounted our horses, and after a ride of two hours reached Bagdad by moonlight.

It happened, by some negligence of my grooms, that we were then out of grain for the horses, and the storehouses were all shut up; when one of my slaves, seeking about the neighborhood, met with a pot of bran in a shop; bought the bran, and brought the pot along with him, promising to carry

THE ARABIAN NIGHTS

it back again the next day. The slave emptied the bran, and dividing it among the horses, felt a linen cloth tied up and very heavy; he brought the cloth to me in the condition that he found it, and presented it to me.

I at once knew what it was, and said to my two benefactors, "Gentlemen, it has pleased that you should not part from me without being fully convinced of the truth of what I have assured you. There are the other hundred and ninety pieces of gold which you gave me," continued I, addressing myself to Saadi; "I know it well by the cloth, which I tied up with my own hands;" and then I told out the money before them. I ordered the pot to be brought to me, knew it to be the same, and sent to my wife to ask if she recognized it. She sent me word that it was the same pot she had exchanged full of bran for the scouring-earth.

Saadi readily submitted, renounced his incredulity, and said to Saad, "I yield to you, and acknowledge that money is not always the means of becoming rich."

When Saadi had spoken, I said to him, "I dare not propose to return you the three hundred and eighty pieces of gold which hath been found, to undeceive you as to the opinion of my honesty. I am persuaded that you did not give them to me with an intention that I should return them; and if you approve of my proposal, tomorrow I will give them to the poor."

The two friends lay at my house that night also; and next day, after embracing me, returned home. I thanked them both, and regarded the permission they gave me to cultivate their friendship, and to visit them, as a great honor.

CHAPTER XV

THE HISTORY OF ALI BABA AND OF THE FORTY ROBBERS KILLED BY ONE SLAVE

THERE once lived in a town of Persia two brothers, one named Cassim and the other Ali Baba. Their father divided a small inheritance equally between them. Cassim married a very rich wife, and became a wealthy merchant. Ali Baba married a woman as poor as himself, and lived by cutting wood, and bringing it upon three asses into the town to sell.

One day, when Ali Baba was in the forest, and had just cut wood enough to load his asses, he saw at a distance a great cloud of dust, which seemed to approach him. He observed it with attention, and distinguished soon after a body of horsemen, whom he suspected might be robbers. He determined to leave his asses to save himself. He climbed up a large tree, planted on a high rock, whose branches were thick enough to conceal him, and yet enabled him to see all that passed without being discovered.

The troop, who were to the number of forty, all well mounted and armed, came to the foot of the rock on which the tree stood, and there dismounted. Every man unbridled his horse, tied him to some shrub, and hung about his neck

THE ARABIAN NIGHTS

a bag of corn which they brought behind them. Then each of them took off his saddle-bag, which seemed to Ali Baba to be full of gold and silver from its weight. One, whom he took to be their captain, came under the tree in which Ali Baba was concealed; and making his way through some shrubs, pronounced these words: "Open, Sesame!" As soon as the captain of the robbers had thus spoken, a door opened in the rock; and after he had made all his troop enter before him, he followed them, when the door shut again of itself.

The robbers stayed some time within the rock, during which Ali Baba, fearful of being caught, remained in the tree.

At last the door opened again, and as the captain went in last, so he came out first, and stood to see them all pass by him; when Ali Baba heard him make the door close by pronouncing these words, "Shut, Sesame!" Every man at once went and bridled his horse, fastened his wallet, and mounted again. When the captain saw them all ready, he put himself at their head, and they returned the way they had come.

Ali Baba followed them with his eyes as far as he could see them; and afterward stayed a considerable time before he descended. Remembering the words the captain of the robbers used to cause the door to open and shut, he had the curiosity to try if his pronouncing them would have the same effect. Accordingly, he went among the shrubs, and perceiving the door concealed behind them, stood before it, and said, "Open, Sesame!" The door instantly flew wide open.

Ali Baba, who expected a dark, dismal cavern, was surprised to see a well-lighted and spacious chamber, which

THE FORTY ROBBERS

received the light from an opening at the top of the rock, and in which were all sorts of provisions, rich bales of silk, stuff, brocade, and valuable carpeting, piled upon one another; gold and silver ingots in great heaps, and money in bags. The sight of all these riches made him suppose that this cave must have been occupied for ages by robbers, who had succeeded one another.

Ali Baba went boldly into the cave, and collected as much of the gold coin, which was in bags, as he thought his three asses could carry. When he had loaded them with the bags, he laid wood over them in such a manner that they could not be seen. When he had passed in and out as often as he wished, he stood before the door, and pronouncing the words, "Shut, Sesame!" the door closed of itself. He then made the best of his way to town.

When Ali Baba got home, he drove his asses into a little yard, shut the gates very carefully, threw off the wood that covered the panniers, carried the bags into his house, and ranged them in order before his wife. He then emptied the bags, which raised such a great heap of gold as dazzled his wife's eyes, and then he told her the whole adventure from beginning to end, and above all recommended her to keep it secret.

The wife rejoiced greatly at their good fortune, and would count all the gold piece by piece.

"Wife," replied Ali Baba, "you do not know what you undertake, when you pretend to count the money; you will never have done. I will dig a hole, and bury it. There is no time to be lost."

THE ARABIAN NIGHTS

“You are in the right, husband,” replied she, “but let us know, as nigh as possible, how much we have. I will borrow a small measure, and measure it, while you dig the hole.”

Away the wife ran to her brother-in-law Cassim, who lived just by, and addressing herself to his wife, desired her to lend her a measure for a little while. Her sister-in-law asked her whether she would have a great or a small one. The other asked for a small one. She bade her stay a little, and she would readily fetch one.

The sister-in-law did so, but as she knew Ali Baba’s poverty, she was curious to know what sort of grain his wife wanted to measure, and artfully putting some suet at the bottom of the measure, brought it to her, with an excuse that she was sorry that she had made her stay so long, but that she could not find it sooner.

Ali Baba’s wife went home, set the measure upon the heap of gold, filled it, and emptied it often upon the sofa, till she had done, when she was very well satisfied to find the number of measures amounted to so many as they did, and went to tell her husband, who had almost finished digging the hole. While Ali Baba was burying the gold, his wife, to show her exactness and diligence to her sister-in-law, carried the measure back again, but without taking notice that a piece of gold had stuck to the bottom.

“Sister,” said she, giving it to her again, “you see that I have not kept your measure long. I am obliged to you for it, and return it with thanks.”

As soon as Ali Baba’s wife was gone, Cassim’s looked at

THE FORTY ROBBERS

the bottom of the measure, and was in inexpressible surprise to find a piece of gold sticking to it. Envy immediately possessed her breast. "What!" said she, "has Ali Baba gold so plentiful as to measure it? Whence has he all this wealth?"

Cassim, her husband, was at his counting-house. When he came home, his wife said to him, "Cassim, I know you think yourself rich, but Ali Baba is infinitely richer than you. He does not count his money, but measures it."

Cassim desired her to explain the riddle, which she **did**, by telling him the stratagem she had used to make the discovery, and showed him the piece of money, which was so old that they could not tell in what prince's reign it was coined.

Cassim, after he had married the rich widow, had never treated Ali Baba as a brother, but neglected him; and now, instead of being pleased, he conceived a base envy at his brother's prosperity. He could not sleep all that night, and went to him in the morning before sunrise.

"Ali Baba," said he, "I am surprised at you; you pretend to be miserably poor, and yet you measure gold. My wife found this at the bottom of the measure you borrowed yesterday."

By this discourse, Ali Baba perceived that Cassim and his wife, through his own wife's folly, knew what they had so much reason to conceal; but what was done could not be undone. Therefore, without showing the least surprise or trouble, he confessed all, and offered his brother part of his treasure to keep the secret.

"I expect as much," replied Cassim haughtily; "but I must know exactly where this treasure is, and how I may visit it myself when I choose; otherwise, I will go and inform

THE ARABIAN NIGHTS

against you, and then you will not only get no more, but will lose all you have, and I shall have a share for my information.”

Ali Baba told him all he desired, even to the very words he was to use to gain admission into the cave.

Cassim rose the next morning long before the sun, and set out for the forest with ten mules bearing great chests, which he designed to fill, and followed the road which Ali Baba had pointed out to him. He was not long before he reached the rock, and found out the place, by the tree and other marks which his brother had given him. When he reached the entrance of the cavern, he pronounced the words, “Open, Sesame!” The door immediately opened, and when he was in, closed upon him. In examining the cave, he was in great admiration to find much more riches than he had expected from Ali Baba’s relation. He quickly laid as many bags of gold as he could carry at the door of the cavern; but his thoughts were so full of the great riches he should possess, that he could not think of the necessary word to make it open, but instead of “Sesame” said, “Open, Barley!” and was much amazed to find that the door remained fast shut. He named several sorts of grain, but still the door would not open.

Cassim had never expected such an incident, and was so alarmed at the danger he was in, that the more he endeavored to remember the word “Sesame,” the more his memory was confounded, and he had as much forgotten it as if he had never heard it mentioned. He threw down the bags he had loaded himself with, and walked distractedly up and down the cave, without having the least regard to the riches that were round him.

THE FORTY ROBBERS

About noon the robbers visited their cave. At some distance they saw Cassim's mules straggling about the rock, with great chests on their backs. Alarmed at this, they galloped full speed to the cave. They drove away the mules, who had strayed through the forest so far that they were soon out of sight, and went directly, with their naked sabers in their hands, to the door, which, on their captain pronouncing the proper words, immediately opened.

Cassim, who heard the noise of the horses' feet, at once guessed the arrival of the robbers, and resolved to make one effort for his life. He rushed to the door, and no sooner saw the door open, than he ran out and threw the leader down, but could not escape the other robbers, who with their scimitars soon deprived him of life.

The first care of the robbers after this was to examine the cave. They found all the bags which Cassim had brought to the door, to be ready to load his mules, and carried them again to their places, but they did not miss what Ali Baba had taken away before. Then holding a council, and deliberating upon this occurrence, they guessed that Cassim, when he was in, could not get out again, but could not imagine how he had learned the secret words by which alone he could enter. They could not deny the fact of his being there; and to terrify any person or accomplice who should attempt the same thing, they agreed to cut Cassim's body into four quarters — to hang two on one side, and two on the other, within the door of the cave. They had no sooner taken this resolution than they put it in execution; and when they had nothing more to detain them, left the place of their hoards well closed. They

THE ARABIAN NIGHTS

mounted their horses, went to beat the roads again, and to attack the caravans they might meet.

In the meantime, Cassim's wife was very uneasy when night came, and her husband was not returned. She ran to Ali Baba in great alarm, and said, "I believe, brother-in-law, that you know Cassim is gone to the forest, and upon what account; it is now night, and he has not returned; I am afraid some misfortune has happened to him."

Ali Baba told her that she need not frighten herself, for that certainly Cassim would not think it proper to come into the town till the night should be pretty far advanced.

Cassim's wife, considering how much it concerned her husband to keep the business secret, was the more easily persuaded to believe her brother-in-law. She went home again, and waited patiently till midnight. Then her fear redoubled, and her grief was the more sensible because she was forced to keep it to herself. She repented of her foolish curiosity, and cursed her desire of prying into the affairs of her brother and sister-in-law. She spent all the night in weeping; and, as soon as it was day, went to them, telling them, by her tears, the cause of her coming.

Ali Baba did not wait for his sister-in-law to desire him to go to see what was become of Cassim, but departed immediately with his three asses, begging of her first to moderate her affliction. He went to the forest, and when he came near the rock, having seen neither his brother nor the mules in his way, was seriously alarmed at finding some blood spilt near the door, which he took for an ill omen; but when he had pronounced the word, and the door had opened, he was

THE FORTY ROBBERS

struck with horror at the dismal sight of his brother's body. He was not long in determining how he should pay the last dues to his brother; but without adverting to the little fraternal affection he had shown for him, went into the cave, to find something to enshroud his remains; and having loaded one of his asses with them, covered them over with wood. The other two asses he loaded with bags of gold, covering them with wood also as before; and then bidding the door shut, came away; but was so cautious as to stop some time at the end of the forest, that he might not go into the town before night. When he came home, he drove the two asses loaded with gold into his little yard, and left the care of unloading them to his wife, while he led the other to his sister-in-law's house.

Ali Baba knocked at the door, which was opened by Morgiana, a clever, intelligent slave, who was fruitful in inventions to meet the most difficult circumstances. When he came into the court, he unloaded the ass, and taking Morgiana aside, said to her, "You must observe an inviolable secrecy. Your master's body is contained in these two panniers. We must bury him as if he had died a natural death. Go now and tell your mistress. I leave the matter to your wit and skillful devices."

Ali Baba helped to place the body in Cassim's house, again recommended to Morgiana to act her part well, and then returned with his ass.

Morgiana went out early the next morning to a druggist, and asked for a sort of lozenge which was considered efficacious in the most dangerous disorders. The apothecary

THE ARABIAN NIGHTS

inquired who was ill? She replied, with a sigh, "Her good master Cassim himself: and that he could neither eat nor speak."

In the evening Morgiana went to the same druggist's again, and with tears in her eyes, asked for an essence which they used to give to sick people only when at the last extremity. "Alas!" said she, taking it from the apothecary, "I am afraid that this remedy will have no better effect than the lozenges; and that I shall lose my good master."

On the other hand, as Ali Baba and his wife were often seen to go between Cassim's and their own house all that day, and to seem melancholy, nobody was surprised in the evening to hear the lamentable shrieks and cries of Cassim's wife and Morgiana, who gave out everywhere that her master was dead. The next morning at daybreak, Morgiana went to an old cobbler whom she knew to be always early at his stall, and bidding him good-morrow, put a piece of gold into his hand, saying, "Baba Mustapha, you must bring with you your sewing tackle, and come with me; but I must tell you, I shall blindfold you when you come to such a place."

Baba Mustapha seemed to hesitate a little at these words. "Oh! oh!" replied he, "you would have me do something against my conscience, or against my honor?"

"God forbid," said Morgiana, putting another piece of gold into his hand, "that I should ask anything that is contrary to your honor! only come along with me and fear nothing."

Baba Mustapha went with Morgiana, who, after she had bound his eyes with a handkerchief at the place she had men-

THE FORTY ROBBERS

tioned, conveyed him to her deceased master's house, and never unclosed his eyes till he had entered the room where she had put the corpse together. "Baba Mustapha," said she, "you must make haste and sew the parts of this body together; and when you have done, I will give you another piece of gold."

After Baba Mustapha had finished his task, she blindfolded him again, gave him the third piece of gold as she had promised, and, recommending secrecy to him, carried him back to the place where she first bound his eyes, pulled off the bandage, and let him go home, but watched him that he returned toward his stall, till he was quite out of sight, for fear he should have the curiosity to return and dodge her; she then went home.

In this manner Cassim's melancholy death was concealed and hushed up between Ali Baba, his widow, and Morgiana, his slave, with so much contrivance that nobody in the city had the least knowledge or suspicion of the cause of it. Three or four days after the funeral, Ali Baba removed his few goods openly to his sister-in-law's house, in which it was agreed that he should in future live; but the money he had taken from the robbers he conveyed thither by night. As for Cassim's warehouse, he intrusted it entirely to the management of his eldest son.

While these things were being done, the forty robbers again visited their retreat in the forest. Great, then, was their surprise to find Cassim's body taken away, with some of their bags of gold.

"We are certainly discovered," said the captain. "The

THE ARABIAN NIGHTS

removal of the body, and the loss of some of our money, plainly shows that the man whom we killed had an accomplice: and for our own lives' sake we must try and find him. What say you, my lads?"

All the robbers unanimously approved of the captain's proposal.

"Well," said the captain, "one of you, the boldest and most skillful among you, must go into the town, disguised as a traveler and a stranger, to try if he can hear any talk of the man whom we have killed, and endeavor to find out who he was and where he lived. This is a matter of the first importance, and for fear of any treachery, I propose that whoever undertakes this business without success, even though the failure arises only from an error of judgment, shall suffer death."

Without waiting for the sentiments of his companions, one of the robbers started up, and said, "I submit to this condition, and think it an honor to expose my life to serve the troop."

After this robber had received great commendations from the captain and his comrades, he disguised himself so that nobody would take him for what he was; and taking his leave of the troop that night, went into the town just at daybreak; and walked up and down, till accidentally he came to Baba Mustapha's stall, which was always open before any of the shops.

Baba Mustapha was seated with an awl in his hand, just going to work. The robber saluted him, bidding him good-morrow; and perceiving that he was old, said, "Honest man, you begin to work very early: is it possible that one of your

THE FORTY ROBBERS

age can see so well? I question, even if it were somewhat lighter, whether you could see to stitch."

"You do not know me," replied Baba Mustapha; "for old as I am, I have extraordinarily good eyes; and you will not doubt it when I tell you that I sewed the body of a dead man together in a place where I had not so much light as I have now."

"A dead body!" exclaimed the robber, with affected amazement. "Yes, yes," answered Baba Mustapha, "I see you want to have me speak out, but you shall know no more."

The robber felt sure that he had discovered what he sought. He pulled out a piece of gold, and putting it into Baba Mustapha's hand, said to him, "I do not want to learn your secret, though I can assure you you might safely trust me with it. The only thing I desire of you is to show me the house where you stitched up the dead body."

"If I were disposed to do you that favor," replied Baba Mustapha, "I assure you I cannot. I was taken to a certain place, whence I was led blindfold to the house, and afterward brought back again in the same manner; you see, therefore, the impossibility of my doing what you desire."

"Well," replied the robber, "you may, however, remember a little of the way that you were led blindfold. Come, let me blind your eyes at the same place. We will walk together; perhaps you may recognize some part; and as everybody ought to be paid for their trouble, there is another piece of gold for you; gratify me in what I ask you." So saying, he put another piece of gold into his hand.

The two pieces of gold were great temptations to Baba

THE ARABIAN NIGHTS

Mustapha. He looked at them a long time in his hand, without saying a word, but at last he pulled out his purse and put them in.

“I cannot promise,” said he to the robber, “that I can remember the way exactly; but since you desire, I will try what I can do.”

At these words Baba Mustapha rose up, to the great joy of the robber, and led him to the place where Morgiana had bound his eyes.

“It was here,” said Baba Mustapha, “I was blindfolded: and I turned this way.”

The robber tied his handkerchief over his eyes, and walked by him till he stopped directly at Cassim’s house, where Ali Baba then lived. The thief, before he pulled off the band, marked the door with a piece of chalk, which he had ready in his hand, and then asked him if he knew whose house that was; to which Baba Mustapha replied that as he did not live in that neighborhood, he could not tell.

The robber, finding he could discover no more from Baba Mustapha, thanked him for the trouble he had taken, and left him to go back to his stall, while he returned to the forest, persuaded that he should be very well received.

A little after the robber and Baba Mustapha had parted, Morgiana went out of Ali Baba’s house upon some errand, and upon her return, seeing the mark the robber had made, stopped to observe it. “What can be the meaning of this mark?” said she to herself; “somebody intends my master no good; however, with whatever intention it was done, it is advisable to guard against the worst.”

THE FORTY ROBBERS

Accordingly, she fetched a piece of chalk and marked two or three doors on each side, in the same manner, without saying a word to her master or mistress.

In the meantime, the robber rejoined his troop in the forest, and recounted to them his success; expatiating upon his good fortune, in meeting so soon with the only person who could inform him of what he wanted to know. All the robbers listened to him with the utmost satisfaction; when the captain, after commending his diligence, addressing himself to them all, said, "Comrades, we have no time to lose, let us set off well armed, without its appearing who we are; but that we may not excite any suspicion, let only one or two go into the town together, and join at our rendezvous, which shall be the great square. In the meantime, our comrade who brought us the good news and I will go and find out the house, that we may consult what had best be done."

This speech and plan was approved of by all, and they were soon ready. They filed off in parties of two each, after some interval of time, and got into the town without being in the least suspected. The captain, and he who had visited the town in the morning as spy, came in the last. He led the captain into the street where he had marked Ali Baba's residence; and when they came to the first of the houses which Morgiana had marked, he pointed it out. But the captain observed that the next door was chalked in the same manner, and in the same place; and showing it to his guide, asked him which house it was, that, or the first. The guide was so confounded, that he knew not what answer to make; but still more puzzled, when he and the captain saw five or six houses

THE ARABIAN NIGHTS

similarly marked. He assured the captain, that he had marked but one, and could not tell who had chalked the rest, so that he could not distinguish the house which the cobbler had stopped at.

The captain, finding that their design had proved abortive, went directly to the place of rendezvous, and told his troop that they had lost their labor, and must return to their cave. He himself set them the example, and they all returned as they had come.

When the troop was all got together, the captain told them the reason of their returning; and presently the conductor was declared by all worthy of death. He condemned himself, acknowledging that he ought to have taken better precaution, and prepared to receive the stroke from him who was appointed to cut off his head.

But as the safety of the troop required the discovery of the second intruder into the cave, another of the gang, who promised himself that he should succeed better, presented himself and his offer being accepted, he went and corrupted Baba Mustapha, as the other had done; and being shown the house, marked it in a place more remote from sight, with red chalk.

Not long after, Morgiana, whose eyes nothing could escape, went out, and seeing the red chalk, and arguing with herself as she had done before, marked the other neighbors' houses in the same place and manner.

The robber, at his return to his company, valued himself much on the precaution he had taken, which he looked upon as an infallible way of distinguishing Ali Baba's house from

THE FORTY ROBBERS

the others; and the captain and all of them thought it **must** succeed. They conveyed themselves into the town with the same precaution as before; but when the robber and his captain came to the street, they found the same difficulty; at which the captain was enraged, and the robber in as great confusion as his predecessor.

Thus the captain and his troop were forced to retire a second time and much more dissatisfied, while the robber who had been the author of the mistake underwent the same punishment, which he willingly submitted to.

The captain, having lost two brave fellows of his troop, was afraid of diminishing it too much by pursuing this plan to get information of the residence of their plunderer. He found by their example that their heads were not so good as their hands on such occasions, and therefore resolved to take upon himself the important commission.

Accordingly, he went and addressed himself to Baba Mustapha, who did him the same service he had done to the other robbers. He did not set any particular mark on the house but examined and observed it so carefully, by passing often by it, that it was impossible for him to mistake it.

The captain, well satisfied with his attempt and informed of what he wanted to know, returned to the forest, and when he came into the cave where the troop waited for him, said; "Now, comrades, nothing can prevent our full revenge, as I am certain of the house, and on my way hither I have thought how to put it into execution, but if any one can form a better expedient, let him communicate it."

He then told them his contrivance, and as they approved

THE ARABIAN NIGHTS

of it, ordered them to go into the villages about and buy nineteen mules with thirty-eight large leather jars, one full of oil, and the others empty.

In two or three days' time the robbers had purchased the mules and jars, and as the mouths of the jars were rather too narrow for his purpose, the captain caused them to be widened, and after having put one of his men into each, with the weapons which he thought fit, leaving open the seam which had been undone to leave them room to breathe, he rubbed the jars on the outside with oil from the full vessel.

Things being thus prepared, when the nineteen mules were loaded with thirty-seven robbers in jars, and the jar of oil, the captain, as their driver, set out with them and reached the town by the dusk of the evening, as he had intended. He led them through the streets till he came to Ali Baba's, at whose door he designed to have knocked but was prevented by his sitting there after supper to take a little fresh air. He stopped his mules, addressed himself to him, and said, "I have brought some oil a great way to sell at tomorrow's market, and it is now so late that I do not know where to lodge. If I should not be troublesome to you, do me the favor to let me pass the night with you, and I shall be very much obliged by your hospitality."

Though Ali Baba had seen the captain of the robbers in the forest, and had heard him speak, it was impossible to know him in the disguise of an oil merchant. He told him he should be welcome, and immediately opened his gates for the mules to go into the yard. At the same time he called to a slave and ordered him, when the mules were unloaded,

THE FORTY ROBBERS

to put them into the stable and to feed them, and then went to Morgiana, to bid her get a good supper for his guest. After they had finished supper, Ali Baba, charging Morgiana afresh to take care of his guest, said to her, "Tomorrow morning I design to go to the bath before day; take care my bathing linen be ready, give them to Abdalla (which was the slave's name), and make me some good broth against I return." After this he went to bed.

In the meantime the captain of the robbers went into the yard and took off the lid of each jar and gave his people orders what to do. Beginning at the first jar, and so on to the last, he said to each man: "As soon as I throw some stones out of the chamber window where I lie do not fail to come out and I will immediately join you." After this he returned into the house, when Morgiana, taking up a light, conducted him to his chamber, where she left him; and he, to avoid any suspicion, put the light out soon after, and laid himself down in his clothes, that he might be the more ready to rise.

Morgiana, remembering Ali Baba's orders, got his bathing linen ready and ordered Abdalla to set on the pot for the broth, but while she was preparing it the lamp went out and there was no more oil in the house, nor any candles. What to do she did not know, for the broth must be made. Abdalla, seeing her very uneasy, said, "Do not fret and tease yourself, but go into the yard and take some oil out of one of the jars."

Morgiana thanked Abdalla for his advice, took the oil-pot, and went into the yard, when as she came nigh the first jar, the robber within said softly, "Is it time?"

THE ARABIAN NIGHTS

Though naturally much surprised at finding a man in the jar instead of the oil she wanted, she immediately felt the importance of keeping silence, as Ali Baba, his family and herself were in great danger, and collecting herself without showing the least emotion, she answered, "Not yet, but presently." She went quietly in this manner to all the jars, giving the same answer, till she came to the jar of oil.

By this means Morgiana found that her master Ali Baba had admitted thirty-eight robbers into his house and that this pretended oil merchant was their captain. She made what haste she could to fill her oil-pot and returned into her kitchen, where as soon as she had lighted her lamp she took a great kettle, went again to the oil-jar, filled the kettle, set it on a large wood fire, and as soon as it boiled, went and poured enough into every jar to stifle and destroy the robber within.

When this action, worthy of the courage of Morgiana, was executed without any noise as she had projected, she returned into the kitchen with the empty kettle, and having put out the great fire she had made to boil the oil, and leaving just enough to make the broth, put out the lamp also, and remained silent, resolving not to go to rest till she had observed what might follow through a window of the kitchen which opened into the yard.

She had not waited long before the captain of the robbers got up, opened the window, and finding no light and hearing no noise or any one stirring in the house, gave the appointed signal by throwing little stones, several of which hit the jars, as he doubted not by the sound they gave. He then

THE FORTY ROBBERS

listened, but not hearing or perceiving anything whereby he could judge that his companions stirred, he began to grow very uneasy, threw stones again a second and also a third time, and could not comprehend the reason that none of them should answer his signal. Much alarmed, he went softly down into the yard, and going to the first jar, while asking the robber whom he thought alive, if he was in readiness, smelt the hot boiled oil which sent forth a steam out of the jar. Hence he suspected that his plot to murder Ali Baba, and plunder his house, was discovered. Examining all the jars, one after another, he found that all his gang were dead, and enraged to despair at having failed in his design, he forced the lock of a door that led from the yard to the garden and climbing over the walls made his escape.

When Morgiana saw him depart, she went to bed, satisfied and pleased to have succeeded so well in saving her master and family.

Ali Baba rose before day, and followed by his slave, went to his baths entirely ignorant of the important event which had happened at home.

When he returned from the baths he was very much surprised to see the oil-jars, and that the merchant was not gone with the mules. He asked Morgiana, who opened the door, the reason of it. "My good master," answered she, "you will be better informed of what you wish to know when you have seen what I have to show you, if you will follow me."

As soon as Morgiana had shut the door, Ali Baba followed her, when she requested him to look into the first jar and see if there was any oil. Ali Baba did so, and seeing a man,

THE ARABIAN NIGHTS

started back in alarm and cried out. "Do not be afraid," said Morgiana, "the man you see there can neither do you nor anybody else any harm. He is dead."

"Ah, Morgiana," said Ali Baba, "what is it you show me? Explain yourself."

"I will," replied Morgiana. "Moderate your astonishment and do not excite the curiosity of your neighbors for it is of great importance to keep this affair secret. Look into all the other jars."

Ali Baba examined all the other jars, one after another, and when he came to that which had the oil in, found it prodigiously sunk, and stood for some time motionless, sometimes looking at the jars, and sometimes at Morgiana, without saying a word, so great was his surprise. At last, when he had recovered himself, he said, "And what is become of the merchant?"

"Merchant!" answered she; "he is as much one as I am. I will tell you who he is and what is become of him, but you had better hear the story in your own chamber, for it is time for your health that you had your broth after your bathing."

Morgiana then told him all she had done, from the first observing the mark upon the house, to the destruction of the robbers, and the flight of their captain.

On hearing of these brave deeds from the lips of Morgiana, Ali Baba said to her, "By your means I am delivered from the snares these robbers laid for my destruction. I owe, therefore, my life to you and for the first token of my acknowledgment, give you your liberty from this moment, till I can complete your recompense as I intend."

THE FORTY ROBBERS

Ali Baba's garden was very long, and shaded at the further end by a great number of large trees. Near these he and the slave Abdalla dug a trench, long and wide enough to hold the bodies of the robbers, and as the earth was light, they were not long in doing it. When this was done, Ali Baba hid the jars and weapons, and as he had no occasion for the mules, he sent them at different times to be sold in the market by his slave.

While Ali Baba took these measures, the captain of the forty robbers returned to the forest with inconceivable mortification. He did not stay long; the loneliness of the gloomy cavern became frightful to him. He determined, however, to avenge the fate of his companions, and to accomplish the death of Ali Baba. For this purpose he returned to the town and took a lodging in a khan and disguised himself as a merchant in silks. Under this assumed character, he gradually conveyed a great many sorts of rich stuffs and fine linen to his lodging from the cavern, but with all the necessary precautions to conceal the place whence he brought them.

In order to dispose of the merchandise, when he had thus amassed them together, he took a warehouse which happened to be opposite to Cassim's, which Ali Baba's son had occupied since the death of his uncle.

He took the name of Cogia Houssain, and as a newcomer, was, according to custom, extremely civil and complaisant to all the merchants his neighbors. Ali Baba's son was from his vicinity one of the first to converse with Cogia Houssain, who strove to cultivate his friendship more particularly. Two or three days after he was settled, Ali Baba came to

THE ARABIAN NIGHTS

see his son, and the captain of the robbers recognized him at once, and soon learned from his son who he was. After this he increased his assiduities, caressed him in the most engaging manner, made him some small presents and often asked him to dine and sup with him, when he treated him very handsomely.

Ali Baba's son did not choose to lie under such obligation to Cogia Houssain, but was so much straitened for want of room in his house, that he could not entertain him. He therefore acquainted his father, Ali Baba, with his wish to invite him in return.

Ali Baba with great pleasure took the treat upon himself. "Son," said he, "tomorrow being Friday, which is a day that the shops of such great merchants as Cogia Houssain and yourself are shut, get him to accompany you, and as you pass by my door, call in. I will go and order Morgiana to provide a supper."

The next day Ali Baba's son and Cogia Houssain met by appointment, took their walk, and as they returned, Ali Baba's son led Cogia Houssain through the street where his father lived and when they came to the house, stopped and knocked at the door.

"This, sir," said he, "is my father's house, who from the account I have given him of your friendship, charged me to procure him the honor of your acquaintance, and I desire you to add this pleasure to those for which I am already indebted to you."

Though it was the sole aim of Cogia Houssain to introduce himself into Ali Baba's house, that he might kill him, without

THE FORTY ROBBERS

hazarding his own life or making any noise, yet he excused himself and offered to take his leave, but a slave having opened the door, Ali Baba's son took him obligingly by the hand, and, in a manner, forced him in.

Ali Baba received Cogia Houssain with a smiling countenance and in the most obliging manner he could wish. He thanked him for all the favors he had done his son, adding withal the obligation was the greater as he was a young man, not much acquainted with the world, and that he might contribute to his information.

Cogia Houssain returned the compliment by assuring Ali Baba, that though his son might not have acquired the experience of older men, he had good sense equal to the experience of many others. After a little more conversation on different subjects, he offered again to take his leave, when Ali Baba stopping him, said, "Where are you going, sir, in so much haste? I beg you would do me the honor to sup with me; though my entertainment may not be worthy your acceptance, such as it is, I heartily offer it."

"Sir," replied Cogia Houssain, "I am thoroughly persuaded of your good-will, but the truth is I can eat no victuals that have any salt in them, therefore judge how I should feel at your table."

"If that is the only reason," said Ali Baba, "it ought not to deprive me of the honor of your company, for in the first place there is no salt ever put into my bread, and as to the meat we shall have tonight, I promise you there shall be none in that. Therefore you must do me the favor to stay. I will return immediately."

THE ARABIAN NIGHTS

Ali Baba went into the kitchen and ordered Morgiana to put no salt to the meat that was to be dressed that night and to make quickly two or three ragouts besides what he had ordered, but be sure to put no salt in them.

Morgiana, who was always ready to obey her master, could not help being surprised at his strange order.

“Who is this strange man,” said she, “who eats no salt with his meat? Your supper will be spoiled if I keep it back so long.”

“Do not be angry, Morgiana,” replied Ali Baba, “he is an honest man, therefore do as I bid you.”

Morgiana obeyed, though with no little reluctance, and had a curiosity to see this man who ate no salt. To this end, when she had finished what she had to do in the kitchen, she helped Abdalla to carry up the dishes, and looking at Cogia Houssain, knew him at first sight notwithstanding his disguise, to be the captain of the robbers, and examining him very carefully, perceived that he had a dagger under his garment.

“I am not in the least amazed,” said she to herself, “that this wicked man, who is my master’s greatest enemy, would eat no salt with him since he intends to assassinate him, but I will prevent him.”

Morgiana, while they were at supper, determined in her own mind to execute one of the boldest acts ever meditated. When Abdalla came for the dessert of fruit, and had put it with the wine and glasses before Ali Baba, Morgiana retired, dressed herself neatly, with a suitable head-dress like a dancer, girded her waist with a silver-gilt girdle, to which there hung

THE FORTY ROBBERS

a poniard with a hilt and guard of the same metal, and put a handsome mask on her face. When she had thus disguised herself, she said to Abdalla, "Take your tabor, and let us go and divert our master and his son's friend, as we do sometimes when he is alone."

Abdalla took his tabor and played all the way into the hall before Morgiana, who when she came to the door made a low obeisance by way of asking leave to exhibit her skill, while Abdalla left off playing.

"Come in, Morgiana," said Ali Baba, "and let Cogia Houssain see what you can do, that he may tell us what he thinks of your performance."

Cogia Houssain, who did not expect this diversion after supper, began to fear he should not be able to take advantage of the opportunity he thought he had found, but hoped if he now missed his aim to secure it another time, by keeping up a friendly correspondence with the father and son; therefore, though he could have wished Ali Baba would have declined the dance, he pretended to be obliged to him for it and had the complaisance to express his satisfaction at what he saw, which pleased his host.

As soon as Abdalla saw that Ali Baba and Cogia Houssain had done talking, he began to play on the tabor, and accompanied it with an air, to which Morgiana, who was an excellent performer, danced in such a manner as would have created admiration in any company.

After she had danced several dances with much grace, she drew the poniard, and holding it in her hand, began a dance in which she outdid herself by the many different

THE ARABIAN NIGHTS

figures, light movements, and the surprising leaps and wonderful exertions with which she accompanied it. Sometimes she presented the poniard to one breast, sometimes to another, and oftentimes seemed to strike her own. At last, she snatched the tabor from Abdalla with her left hand, and holding the dagger in her right presented the other side of the tabor, after the manner of those who get a livelihood by dancing, and solicit the liberality of the spectators.

Ali Baba put a piece of gold into the tabor, as did also his son, and Cogia Houssain seeing that she was coming to him had pulled his purse out of his bosom to make her a present, but while he was putting his hand into it, Morgiana, with a courage and resolution worthy of herself plunged the poniard into his heart.

Ali Baba and his son, shocked at this action, cried out aloud. "Unhappy woman!" exclaimed Ali Baba, "what have you done to ruin me and my family?"

"It was to preserve, not to ruin you," answered Morgiana, "for see here," continued she, opening the pretended Cogia Houssain's garment, and showing the dagger, "what an enemy you had entertained. Look well at him and you will find him to be both the fictitious oil merchant and the captain of the gang of forty robbers. Remember, too, that he would eat no salt with you, and what would you have more to persuade you of his wicked design? Before I saw him I suspected him as soon as you told me you had such a guest. I knew him and you now find that my suspicion was not groundless."

Ali Baba, who immediately felt the new obligation he



AFTER SHE HAD DANCED SEVERAL DANCES WITH MUCH GRACE, SHE
DREW THE PONIARD

THE FORTY ROBBERS

had to Morgiana for saving his life a second time, embraced her. "Morgiana," said he, "I gave you your liberty, and then promised you that my gratitude should not stop there, but that I would soon give you higher proofs of its sincerity which I now do by making you my daughter-in-law."

Then addressing himself to his son, he said, "I believe you, son, to be so dutiful a child that you will not refuse Morgiana for your wife. You see that Cogia Houssain sought your friendship with a treacherous design to take away my life, and if he had succeeded, there is no doubt but he would have sacrificed you also to his revenge. Consider that by marrying Morgiana you marry the preserver of my family and your own."

The son, far from showing any dislike, readily consented to the marriage, not only because he would not disobey his father, but also because it was agreeable to his inclination. After this they thought of burying the captain of the robbers with his comrades, and did it so privately that nobody discovered their bones till many years after, when no one had any concern in the publication of this remarkable history.

A few days afterwards Ali Baba celebrated the nuptials of his son and Morgiana with great solemnity, a sumptuous feast, and the usual dancing and spectacles, and had the satisfaction to see that his friends and neighbors, whom he invited, had no knowledge of the true motives of the marriage, but that those who were not unacquainted with Morgiana's good qualities commended his generosity and goodness of heart. Ali Baba did not visit the robber's cave for a whole

THE ARABIAN NIGHTS

year, as he supposed the other two whom he could get no account of might be alive.

At the year's end, when he found they had not made any attempt to disturb him, he had the curiosity to make another journey. He mounted his horse, and when he came to the cave he alighted, tied his horse to a tree, then approaching the entrance, and pronouncing the words, "Open, Sesame!" the door opened. He entered the cavern and, by the condition he found things in, judged that nobody had been there since the captain had fetched the goods for his shop. From this time he believed he was the only person in the world who had the secret of opening the cave and that all the treasure was at his sole disposal. He put as much gold into his saddle-bag as his horse would carry and returned to town. Some years later he carried his son to the cave and taught him the secret, which he handed down to his posterity, who using their good fortune with moderation, lived in great honor and splendor.

CHAPTER XVI

THE HISTORY OF PRINCE ZEYN ALASNAM AND THE SULTAN OF THE GENII

THERE was a sultan of Bussorah, blessed with great prosperity and happy in the affections of his people. He had only one source of affliction, that he was childless. A son was born to him and to his queen, whom he named Zeyn Alasnam.

The sultan caused all the astrologers in his kingdom to be assembled, and ordered them to calculate the infant's nativity. They found by their observations that he would live long and be very brave; but that all his courage would be little enough to carry him through the misfortunes that threatened him. The sultan was not daunted at this prediction.

"My son," said he, "is not to be pitied since he will be brave: it is fit that princes should have a taste of misfortunes; for adversity tries virtue, and they are the better qualified to reign."

He rewarded the astrologers and dismissed them; and caused Zeyn to be educated with the greatest care, that he might become a great and accomplished prince. While, however, the prince was yet young, the good sultan fell sick of a disorder, which all the skill of his physicians could not

THE ARABIAN NIGHTS

cure. Perceiving his disease was mortal, he sent for his son, and advised him to try to be loved rather than to be feared; to avoid flatterers, and to be as slow in rewarding as in punishing.

As soon as the mourning for his father was passed, Prince Zeyn began to show that he was unfit to govern a kingdom. He lost all the respect of his people, and emptied his treasury.

The queen his mother, a discreet, wise princess, tried to correct her son's conduct, assuring him that if he did not soon take another course, he would occasion some revolution, which perhaps might cost him his crown and his life. What she thus predicted had nearly happened, the people began to murmur against the government, and their murmurs had certainly been followed by a general revolt if the sultan had not listened to his mother, and suffered himself to be prevailed upon. He dismissed his youthful advisers, and committed the government to discreet aged men, who knew how to keep the people within the bounds of duty.

Zeyn, seeing all his wealth consumed, repented that he had made no better use of it. He fell into a profound melancholy, and nothing could comfort him. One night he saw in a dream a venerable old man coming toward him, who, with a smiling countenance, said, "Know Zeyn, that there is no sorrow but what is followed by mirth: no misfortune but what in the end brings some happiness. If you desire to see the end of your affliction, set out for Grand Cairo, where great prosperity awaits you."

The young sultan was much struck with his dream, and spoke of it very seriously to his mother, who only laughed at it.

PRINCE ZEYN ALASNAM

"My son," said she, "would you leave your kingdom and go into Egypt on the faith of a dream, which may be illusive?"

"Why not, madam?" answered Zeyn; "do you imagine all dreams are chimerical? No, no, some of them are inspired. My preceptors have told me a thousand incidents, which will not permit me to doubt of it. The old man who appeared to me had something supernatural about his person. In short, he was such a one as our great prophet is represented; and if you will have me tell you what I think, I believe it was he himself, who, pitying my affliction, designs to relieve it. I rely on the promises he has made me, and am resolved to follow his advice."

The queen endeavored to dissuade him, but in vain. The sultan entreated her to undertake the government of the kingdom, and set out one night very privately from his palace, and took the road to Cairo, alone and unattended.

After much trouble and fatigue he arrived at that famous city. He alighted at the gate of a mosque, where, being spent with weariness, he lay down. No sooner was he fallen asleep than he saw the same old man, who said to him, "I am pleased with you, my son; you have believed me. Now, know I have not imposed on you this long journey with any other design than to try you. I find you have courage and resolution. You deserve I should make you the richest and happiest prince in the world. Return to Bussorah, and you shall find immense wealth in your palace. No king ever possessed so rich a treasure."

Prince Zeyn was not pleased with this dream. "Alas!" thought he to himself, when he awoke, "how much was I

THE ARABIAN NIGHTS

mistaken! That old man, whom I took for our prophet, is no other than the production of my disturbed imagination. My fancy was so full of him that it is no wonder I have seen him again; I had best return to Bussorah; what should I do here any longer? It is fortunate that I told none but my mother the motive of my journey; I should become a jest to my people were they to know it."

Accordingly, he set out again for his kingdom, and as soon as he arrived there, the queen asked him whether he returned well pleased. He told her all that had happened, and was so much concerned for having been so credulous, that the queen, instead of adding to his vexation by reproving or laughing at him, comforted him.

"Forbear afflicting yourself, my son," said she; "if riches are appointed you, you will have them without any trouble. Be contented; all that I recommend to you is to be virtuous; shun vain pleasures, which have already almost ruined you; apply yourself to make your subjects happy; by securing their happiness you will establish your own."

Sultan Zeyn vowed that he would for the future follow his mother's advice, and be directed by the wise viziers she had chosen to assist him in the government. But the very night after he returned to his palace he saw the old man the third time in a dream, who said to him, "The time of your prosperity is come, brave Zeyn; tomorrow morning, as soon as you are up, take a little pick-ax, and dig in the late sultan's closet; you will there find a rich treasure."

As soon as the sultan awoke he got up, ran to the queen's apartment, and with much eagerness told her the new dream of

PRINCE ZEYN ALASNAM

that night. "Really, my son," said the queen, smiling, "this is a very capricious old man; but have you a mind to believe him again? At any rate the task now enjoined on you is not so bad as your former long journeys."

"Well, madam," answered the sultan, "I must own that this third dream has restored my confidence. This night he has exactly pointed out to me the place where these treasures are. I would rather search in vain than blame myself as long as I live for having, perhaps, missed great riches by being unseasonably incredulous."

Having spoken thus, he left the queen's apartment, caused a pick-ax to be brought him, and went alone into the late sultan's closet. He immediately began to break up the ground, and took up above half the square stones it was paved with, but yet saw not the least appearance of what he sought. He ceased working to take a little rest, thinking within himself, "I am much afraid my mother had cause enough to laugh at me." However, he took heart, and went on with his labor, when on a sudden he discovered a white slab, which he took up, and under it discovered a staircase of white marble. He immediately lighted a lamp, and went down the stairs into a room, the floor whereof was laid with tiles of chinaware, and the roof and walls were of crystal. The room contained four golden tables, on each of which were ten urns of porphyry. He went up to one of the urns, took off the cover, and, with no less joy than surprise, perceived it was full of pieces of gold. He looked into all the forty, one after another, and found them full of the same coin, and taking out a handful, he carried it to the queen.

THE ARABIAN NIGHTS

The princess, it may be imagined, was amazed when the sultan gave her an account of what he had discovered. "O my son!" said she, "take heed you do not lavish away all this wealth foolishly, as you have already done the royal treasure. Let not your enemies have so much occasion to rejoice."

"No, madam," answered Zeyn, "I will from henceforward live in such a manner as shall be pleasing to you."

The queen desired her son to conduct her to the wonderful subterraneous place, which the late sultan her husband had made with such secrecy that she had never heard of it. Zeyn led her to the closet, down the marble stairs, and into the chamber where the urns were. She observed everything with the eye of curiosity, and in a corner spied a little urn of the same sort of stone as the others. The prince had not before taken notice of it, but, opening, found in it a golden key.

"My son," said the queen, "this key certainly belongs to some other treasure: let us search well; perhaps we may discover the use it is designed for."

They examined the chamber with the utmost exactness, and at length found a keyhole in one of the panels of the wall. The sultan immediately tried, and as readily opened the door, which led into a chamber, in the midst of which were nine pedestals of massy gold, on eight of which stood as many statues, each of them made of a single diamond, and from them darted such a brightness that the whole room was perfectly light.

"O heavens!" cried Zeyn, in astonishment, "where could my father find such rarities?"

The ninth pedestal redoubled this amazement, for it was

PRINCE ZEYN ALASNAM

covered with a piece of white satin, on which were written these words, "Dear son, it cost me much toil to procure these eight statues; but though they are extraordinarily beautiful, you must understand that there is a ninth in the world, which surpasses them all: that alone is worth more than a thousand such as these; if you desire to be master of it, go to the city of Cairo in Egypt; one of my old slaves, whose name is Mobarec, lives there; you will easily find him; visit him, and tell him all that has befallen you; he will conduct you to the place where that wonderful statue is, which you will obtain with safety."

The young sultan, having read these words, said to the queen: "I will set out for Grand Cairo; nor do I believe, madam, that you will now oppose my design."

"No, my son," answered the queen, "I am not against it; you are certainly under the special protection of our great prophet; he will not suffer you to perish in this journey."

The prince made ready his equipage, but would take only a small number of slaves with him.

Nothing remarkable befell him by the way, but arriving at Cairo, he inquired for Mobarec. The people told him he was one of the wealthiest inhabitants of the city; that he lived like a great lord, and that his house was open, especially for strangers. Zeyn was conducted thither, knocked at the gate, which a slave opened, and demanded, "What is it you want, and who are you?"

"I am a stranger," answered the prince, "and having heard much of the lord Mobarec's generosity, am come to take up my lodging with him."

THE ARABIAN NIGHTS

The slave desired Zeyn to wait while he went to acquaint his master, who ordered him to request the stranger to walk in. The slave returned to the gate, and told the prince he was welcome.

Zeyn went in, crossed a large court, and entered a hall magnificently furnished, when Mobarec received him very courteously, returning thanks for the honor he did him in accepting a lodging in his house. The prince, having answered his compliment, said to Mobarec, "I am the son of the late Sultan of Bussorah, and my name is Zeyn Alasnam."

"That sovereign," said Mobarec, "was formerly my master; but, my lord, I never knew of any children he had; what is your age?"

"I am twenty years old," answered the sultan. "How long is it since you left my father's court?"

"Almost two-and-twenty years," replied Mobarec. "But how can you convince me that you are his son?"

"My father," rejoined Zeyn, "had a subterraneous place under his closet, in which I have found forty porphyry urns full of gold."

"And what more is there?" said Mobarec.

"There are," answered the prince, "nine pedestals of massive gold: on eight whereof are as many diamond statues; and on the ninth a piece of white satin on which my father has written what I am to do to procure another statue, more valuable than all those together. You know where that statue is; for it is mentioned on the satin, that you will conduct me to it."

As soon as he had spoken these words Mobarec fell down at his feet, and kissing one of his hands several times, said,

PRINCE ZEYN ALASNAM

"I bless God for having brought you hither; I know you to be the Sultan of Bussorah's son. If you will go to the place where the wonderful statue is, I will conduct you; but you must first rest here a few days. This day I treat the great men of the city. Will you vouchsafe to come and be merry with us?"

"I shall be very glad," replied Zeyn, "to be admitted to your feast."

Mobarec immediately led him under a dome where the company was, seated him at the table, and served him on the knee. The merchants of Cairo were surprised, and whispered to one another, "Who is this stranger, to whom Mobarec pays so much respect?"

When they had dined, Mobarec, directing his discourse to the company, said, "Know, my friends, that this young stranger is the son of the Sultan of Bussorah, my late master. His father purchased me, and died without making me free; so that I am still a slave, and consequently all I have of right belongs to this young prince, his sole heir."

Here Zeyn interrupted him: "Mobarec," said he, "I declare, before all these guests, that I make you free from this moment, and that I renounce all right to your person and all you possess. Consider what you would have me do more for you."

Mobarec kissed the ground, and returned the prince most hearty thanks.

The next day Zeyn said to Mobarec, "I have taken rest enough. I came not to Cairo to take my pleasure; my design is to obtain the ninth statue; it is time for us to set out in

THE ARABIAN NIGHTS

search of it." "Sir," said Mobarec, "I am ready to comply with your desires; but you know not what dangers you must encounter to make this precious acquisition."

"Whatsoever the danger may be," answered the prince, "I have resolved to make the attempt; I will either perish or succeed. Do you but bear me company, and let your resolution be equal to mine."

Mobarec, finding him determined to set out, called his servants, and ordered them to make ready his equipage. They traveled many days; at length, being come to a delightful spot, they alighted from their horses. Mobarec then said to the servants that attended them, "Do you remain here till we return." Then he said to Zeyn, "Now, sir, let us advance by ourselves. We are near the dreadful place where the ninth statue is kept. You will stand in need of all your courage."

They soon came to a vast lake. Mobarec sat down on the brink of it, saying to the prince, "We must cross this sea."

"How can we," answered Zeyn, "when we have no boat?"

"You will see one appear in a moment," replied Mobarec; "the enchanted boat of the Sultan of the Genii will come for us. But you must observe a profound silence. Do not speak to the boatman, though his figure seem strange to you. Whatever extraordinary circumstance you observe, say nothing; for I tell you beforehand, that if you utter one word when we are embarked, the boat will sink."

"I shall take care to be silent," said the prince; "you need only tell me what I am to do, and I will strictly comply."

While they were talking, he spied on a sudden a boat in the lake, made of red sandal-wood. It had a mast of fine

PRINCE ZEYN ALASNAM

amber, and a blue satin flag. There was only one boatman in it, who had the head of an elephant and the body of a tiger. When the boat was come up to the prince and Mobarec, the monstrous boatman took them up one after the other with his trunk, put them into his boat, and carried them over the lake in a moment. He then again took them up with his trunk, set them ashore, and immediately vanished with his boat.

“Now we may talk,” said Mobarec; “the island we are in belongs to the King of the Genii. Look around you, prince; can there be a more delightful spot? Behold the fields adorned with all sorts of flowers and plants; admire those beautiful trees, whose branches bend down to the ground; hear those harmonious songs from a thousand birds, of as many various sorts, unknown in other countries.”

Zeyn could not sufficiently admire the beauties with which he was surrounded and still found something new as he advanced farther into the island.

At length they came before a palace built of emeralds, encompassed by a wide moat, on the banks whereof at certain distances, were planted such tall trees that they shaded the whole palace. The gate was of massy gold and was approached by a bridge formed of one single shell of a fish, at least six fathoms long and three in breadth. At the head of the bridge stood a company of very tall genii, who guarded the entrance into the castle with great clubs of steel.

“Let us at present proceed no farther,” said Mobarec, “these genii will destroy us, and in order to prevent their coming to us, we must perform a magical ceremony.”

THE ARABIAN NIGHTS

Then Mobarec laid on the ground two large mats on the edges whereof he scattered some precious stones, musk, and amber. Afterwards he sat down on one of the mats and Zeyn on the other, and Mobarec said to the prince, "I shall now, sir, conjure the Sultan of the Genii, who lives in the palace that is before us. If our coming into this island is displeasing to him, he will appear in the shape of a dreadful monster, but if he approves of your design, he will show himself in the shape of a handsome man. As soon as he appears before us, you must rise and salute him without going off your mat, for you would certainly perish should you stir from it. You must say to him, 'Lord of the Genii, I wish your majesty may protect me as you always protected my father, and I most humbly beg of you to give me the ninth statue.'"

Mobarec, having thus instructed Prince Zeyn, began his conjuration. Immediately their eyes were dazzled by a long flash of lightning, which was followed by a clap of thunder. The whole island was covered with a thick darkness, a furious storm of wind blew, a dreadful cry was heard, the island felt a shock as if of an earthquake, and the Sultan of the Genii appeared in the shape of a very handsome man, yet there was something terrific in his air.

As soon as Prince Zeyn had prostrated himself and spoken as he had been taught by Mobarec, the Sultan of the Genii, smiling, answered, "My son, I loved your father, and every time he came to pay me his respects, I presented him with a statue, which he carried away with him. I have no less kindness for you. I obliged your father some days before

PRINCE ZEYN ALASNAM

he died, to write that which you read on the piece of white satin. I promised him to receive you under my protection, and to give you the ninth statue, which in beauty surpasses those you have already. I had begun to perform my promise to him, for it was I whom you saw in a dream in the shape of an old man; I caused you to open the subterraneous place where the urns and the statues are deposited. I have a great share in all that has befallen you, or rather am the occasion of all. I know the motive that brought you hither; you shall obtain what you desire on certain conditions. You must return with Mobarec, and you must swear to come again to me and to bring with you a young maiden who has never entertained a wish to be married. She must also be perfectly beautiful, and you so much a master of yourself as not even to wish to marry her, as you are conducting her hither. I will give you a looking-glass which will clearly reflect no other image than that of the young maiden you are in search of. Now, swear to me to observe these conditions, and keep your oath like a man of honor; otherwise, I will take away your life, notwithstanding the kindness I have for you."

Zeyn Alasnam swore that he would faithfully keep his word.

The Sultan of the Genii then delivered to him a looking-glass, saying, "My son, you may return when you please; there is the glass you are to use."

Zeyn and Mobarec took leave of the Sultan of the Genii, and went toward the lake. The boatman with the elephant's head brought the boat and ferried them over the lake as he had done before. They joined their servants and returned with them again to Cairo.

THE ARABIAN NIGHTS

The young sultan rested a few days at Mobarec's house and then said to him, "Let us go to Bagdad to seek a maiden for the Sovereign of the Genii."

"Why, are we not at Grand Cairo?" said Mobarec. "Shall we not there find beautiful maidens?"

"You are in the right," answered the prince, "but how shall we explore where they are?"

"Do not trouble yourself about that," answered Mobarec; "I know a very shrewd old woman whom I will intrust with the affair and she will acquit herself well."

Accordingly the old woman found means to show Prince Zeyn a considerable number of beautiful maidens, but when he had viewed them, and came to consult his talisman, the glass always appeared sullied. All the maidens in the court and city underwent the trial one after another, but the glass never remained bright and clear.

When they saw there were no maidens to be found in Cairo who did not wish to be married, they went to Bagdad, where they hired a magnificent palace and soon made acquaintance with the chief people of the city.

There lived at Bagdad at this time an imaun of much celebrity, and noted for his charity. His name was Boubekir Muezin. To him Mobarec went and offered a purse of five hundred gold pieces, in the name of Prince Zeyn, to distribute among the poor. On the next day, Boubekir Muezin waited on Prince Zeyn to return to him his thanks, and on hearing the purpose of his visit to Bagdad, told him of a young maiden, the daughter of a former vizier of the Sultan of Bagdad, whom he was assured would fulfill the terms required by Prince

PRINCE ZEYN ALASNAM

Zeyn, and offered to ask her from her father as the wife of the prince, if he would accompany him to her father's mansion. The prince accompanied the imaun to the vizier's, who, as soon as he was acquainted with the prince's birth and design, called his daughter and made her take off her veil. Never had the young Sultan of Bussorah beheld such a perfect and striking beauty. He stood amazed, but at length he pulled out his glass which remained bright and unsullied.

When he perceived he had at length found such a person as he desired, he entreated the vizier to grant her to him. Immediately the cadi was sent for, the contract signed, and the marriage prayer said. After this ceremony, Zeyn conducted the vizier to his house where he treated him magnificently, and gave him considerable presents. Next day he sent a prodigious quantity of jewels by Mobarec, who conducted the bride home where the wedding was kept with all the pomp that became Zeyn's rank and dignity.

When all the company was dismissed Mobarec said to his master, "Let us begone, sir; let us not stay any longer at Bagdad, but return to Cairo; remember the promise you made the Sultan of the Genii."

"Let us go," answered the prince, "I must take care to perform it exactly, yet I must confess, my dear Mobarec, that if I obey the Sultan of the Genii, it is not without reluctance. The damsel I have married is so charming that I am tempted to carry her to Bussorah and place her on the throne."

"Alas! sir," answered Mobarec, "take heed how you give way to your inclination; whatever it costs you, be as good as your word to the Sultan of the Genii."

THE ARABIAN NIGHTS

“Well, then, Mobarec,” said the prince, “do you take care to conceal the lovely maid from me; let her never appear in my sight — perhaps I have already seen too much of her.”

Mobarec made all ready for their departure; they returned to Cairo and thence set out for the island of the Sultan of the Genii. When they were arrived, the maid, who had performed the journey in a litter, and whom the prince had never seen since his marriage, said to Mobarec, “Where are we? Shall we be soon in the dominions of the prince my husband?”

“Madam,” answered Mobarec, “it is time to undeceive you. Prince Zeyn married you only in order to get you from your father; he did not engage his faith to make you Sovereign of Bussorah, but to deliver you to the Sultan of the Genii who has asked of him a maiden of your loveliness.”

At these words she began to weep bitterly, which moved the prince and Mobarec. “Take pity on me,” said she, “I am a stranger, you will be accountable for your treachery toward me.”

Her tears and complaints were of no effect, for she was presented to the Sultan of the Genii, who having gazed on her with attention, said to Zeyn, “Prince, I am satisfied with your behavior; the maiden you have brought me is beautiful and good, and I am pleased with the restraint you have put upon yourself to fulfill your promise to me. Return to your dominions, and when you shall enter the subterraneous room where the eight statues are, you shall find the ninth which I promised you. I will make my genii carry it thither.”

Zeyn thanked the King of the Genii, and returned to Cairo with Mobarec, but did not stay long in Egypt, for his

PRINCE ZEYN ALASNAM

impatience to see the ninth statue made him hasten his departure. However, he could not but often think regretfully of the young girl he had married, and blaming himself for having deceived her, he looked upon himself as the cause and instrument of her misfortune.

"Alas!" said he to himself, "I have taken her from a tender father, to sacrifice her to a genie. Oh, incomparable beauty! you deserve a better fate."

Sultan Zeyn, disturbed with these thoughts, at length reached Bussorah where his subjects made extraordinary rejoicings for his return. He went directly to give an account of his journey to his mother who was in a rapture to hear that he had obtained the ninth statue.

"Let us go, my son," said she, "let us go and see it, for it is certainly in the subterraneous chamber, since the Sultan of the Genii said you should find it there."

The young sultan and his mother, being both impatient to see the wonderful statue, went down into the room of the statues, but how great was their surprise, when, instead of a statue of diamonds, they beheld on the ninth pedestal a most beautiful girl, whom the prince knew to be the same whom he had conducted into the island of the genii!

"Prince," said the young maid, "you are surprised to see me here; you expected to have found something more precious than me and I question not but that you now repent having taken so much trouble; you expected a better reward."

"Madam," answered Zeyn, "Heaven is my witness that I more than once had nearly broken my word with the Sultan of the Genii to keep you to myself. Whatever be the value

THE ARABIAN NIGHTS

of a diamond statue, is it worth the satisfaction of having you mine? I love you above all the diamonds and wealth in the world."

Just as he had done speaking, a clap of thunder was heard which shook the subterraneous place. Zeyn's mother was alarmed, but the Sultan of the Genii, immediately appearing, dispelled her fear.

"Madam," said he to her, "I protect and love your son; I had a mind to try whether at his age he could subdue himself. This is the ninth statue I designed for him; it is more rare and precious than the others. Live," said he, directing his discourse to the young prince, "live happy, Zeyn, with this your wife, and if you would have her true and constant to you, love her always, and love her only."

Having spoken these words, the Sultan of the Genii vanished, and Zeyn, enchanted with the young lady, the same day caused her to be proclaimed Queen of Bussorah over which they reigned in mutual happiness to an advanced age.

CHAPTER XVII

THE STORY OF SINDBAD THE SAILOR

IN the reign of the same caliph, Haroun al Raschid, of whom we have already heard, there lived at Bagdad a poor porter called Hindbad. One day, when the weather was excessively hot, he was employed to carry a heavy burden from one end of the town to the other. Being much fatigued, he took off his load and sat upon it, near a large mansion.

He was much pleased that he stopped at this place, for the agreeable smell of wood of aloes and of pastils that came from the house, mixing with the scent of the rose-water, completely perfumed and embalmed the air. Besides, he heard from within a concert of instrumental music, accompanied with the harmonious notes of nightingales and other birds. This charming melody, and the smell of several sorts of savory dishes, made the porter conclude there was a feast, with great rejoicings within. His business seldom leading him that way, he knew not to whom the mansion belonged, but he went to some of the servants whom he saw standing at the gate in magnificent apparel and asked the name of the proprietor.

THE ARABIAN NIGHTS

“How,” replied one of them, “do you live in Bagdad, and know not that this is the house of Sindbad the sailor, that famous voyager, who has sailed round the world?”

The porter lifted up his eyes to heaven, and said loud enough to be heard, “Almighty Creator of all things, consider the difference between Sindbad and me! I am every day exposed to fatigues and calamities and can scarcely get coarse barley-bread for myself and my family, while happy Sindbad profusely expends immense riches, and leads a life of continual pleasure. What has he done to obtain a lot so agreeable? And what have I done to deserve one so wretched?”

While the porter was thus indulging his melancholy, a servant came out of the house, and taking him by the arm bade him follow him, for Sindbad, his master, wanted to speak to him.

The servants brought him into a great hall where a number of people sat around a table covered with all sorts of savory dishes. At the upper end sat a comely, venerable gentleman with a long white beard, and behind him stood a number of officers and domestics all ready to attend his pleasure. This person was Sindbad. Hindbad, whose fear was increased at the sight of so many people and of a banquet so sumptuous, saluted the company, trembling. Sindbad bade him draw near, and seating him at his right hand, served him himself and gave him excellent wine, of which there was abundance upon the sideboard.

Now Sindbad had himself heard the porter complain through the window, and this it was that induced him to have him brought in. When the repast was over, Sindbad

SINDBAD THE SAILOR

addressed his conversation to Hindbad, and inquired his name and employment, and said, "I wish to hear from your own mouth what it was you lately said in the street."

At this request, Hindbad hung down his head in confusion and replied, "My Lord, I confess that my fatigue put me out of humor and occasioned me to utter some indiscreet words, which I beg you to pardon."

"Do not think I am so unjust," resumed Sindbad, "as to resent such a complaint. But I must rectify your error concerning myself. You think, no doubt, that I have acquired without labor and trouble the ease and indulgence which I now enjoy. But do not mistake; I did not attain to this happy condition without enduring for several years more trouble of body and mind than can well be imagined. Yes, gentlemen," he added, speaking to the whole company, "I assure you that my sufferings have been of a nature so extraordinary as would deprive the greatest miser of his love of riches; and as an opportunity now offers, I will with your leave relate the dangers I have encountered, which I think will not be uninteresting to you."

THE FIRST VOYAGE

My father was a wealthy merchant of much repute. He bequeathed me a large estate which I wasted in riotous living. I quickly perceived my error and that I was mispending my time, which is of all things the most valuable. I remembered the saying of the great Solomon, which I had frequently heard from my father, "A good name is better than precious ointment," and again, "Wisdom is good with

THE ARABIAN NIGHTS

an inheritance." Struck with these reflections, I resolved to walk in my father's ways, and I entered into a contract with some merchants, and embarked with them on board a ship we had jointly fitted out.

We set sail, and steered our course toward the Indies, through the Persian Gulf which is formed by the coasts of Arabia Felix on the right, and by those of Persia on the left.

In our voyage we touched at several islands where we sold or exchanged our goods. One day while under sail, we were becalmed near a small island, but little elevated above the level of the water and resembling a green meadow. The captain ordered his sails to be furled, and permitted such persons as were so inclined to land; of this number I was one.

But while we were enjoying ourselves in' eating and drinking, and recovering ourselves from the fatigue of the sea, the island on a sudden trembled and shook us terribly.

The trembling of the island was perceived on board the ship and we were called upon to re-embark speedily or we should all be lost, for what we took for an island proved to be the back of a sea monster. The nimblest got into the sloop, others betook themselves to swimming, but as for myself, I was still upon the island when it disappeared into the sea, and I had only time to catch hold of a piece of wood that we had brought out of the ship to make a fire. Meanwhile the captain, having received those on board who were in the sloop, and taken up some of those that swam, resolved to improve the favorable gale that had just risen, and hoisting his sails pursued his voyage, so that it was impossible for me to recover the ship.

SINBAD THE SAILOR

Thus was I exposed to the mercy of the waves all the rest of the day and the following night. By this time I found my strength gone, and despaired of saving my life, when happily a wave threw me against an island. The bank was high and rugged, so that I could scarcely have got up had it not been for some roots of trees which I found within reach. When the sun arose, though I was very feeble, both from hard labor and want of food, I crept along to find some herbs fit to eat, and had the good luck not only to procure some, but likewise to discover a spring of excellent water, which contributed much to recover me. After this I advanced farther into the island, and at last reached a fine plain where I perceived some horses feeding. I went toward them, when I heard the voice of a man who immediately appeared, and asked me who I was. I related to him my adventure, after which, taking me by the hand, he led me into a cave where there were several other people, no less amazed to see me than I was to see them.

I partook of some provisions which they offered me. I then asked them what they did in such a desert place, to which they answered that they were grooms belonging to the maharaja, sovereign of the island, and that every year they brought thither the king's horses for pasturage. They added that they were to return home on the morrow, and had I been one day later, I must have perished because the inhabited part of the island was a great distance off and it would have been impossible for me to have got thither without a guide.

Next morning they returned to the capital of the island,

THE ARABIAN NIGHTS

took me with them, and presented me to the maharaja. He asked me who I was and by what adventure I had come into his dominions. After I had satisfied him he told me he was much concerned for my misfortune, and at the same time ordered that I should want for nothing; which commands his officers were so generous and careful as to see exactly fulfilled.

Being a merchant, I frequented men of my own profession, and particularly inquired for those who were strangers, that perchance I might hear news from Bagdad, or find an opportunity to return. For the maharaja's capital is situated on the seacoast, and has a fine harbor, where ships arrive daily from the different quarters of the world. I frequented also the society of the learned Indians, and took delight to hear them converse; but withal I took care to make my court regularly to the maharaja, and conversed with the governors and petty kings, his tributaries, that were about him. They put a thousand questions respecting my country; and I, being willing to inform myself as to their laws and customs, asked them concerning everything which I thought worth knowing.

As I was one day at the port after my return the ship arrived in which I had embarked at Bussorah. I at once knew the captain, and I went and asked him for my bales.

"I am Sindbad," said I, "and those bales marked with his name are mine."

When the captain heard me speak thus, "Heavens!" he exclaimed, "whom can we trust in these times! I saw Sindbad perish with my own eyes, as did also the passengers on board,

SINDBAD THE SAILOR

and yet you tell me you are that Sindbad. What impudence is this! and what a false tale to tell, in order to possess yourself of what does not belong to you?"

"Have patience," replied I; "do me the favor to hear what I have to say."

The captain was at length persuaded that I was no cheat; for there came people from his ship who knew me, paid me great compliments, and expressed much joy at seeing me alive. At last he recollected me himself, and embracing me, "Heaven be praised," said he, "for your happy escape! I cannot express the joy it affords me. There are your goods; take and do with them as you please."

I took out what was most valuable in my bales, and presented them to the maharaja, who, knowing my misfortune, asked me how I came by such rarities. I acquainted him with the circumstance of their recovery. He was pleased at my good luck, accepted my present, and in return gave me one much more considerable. Upon this I took leave of him, and went aboard the same ship after I had exchanged my goods for the commodities of that country. I carried with me wood of aloes, sandal, camphire, nutmegs, cloves, pepper, and ginger. We passed by several islands, and at last arrived at Bussorah, from whence I came to this city, with the value of 100,000 sequins.

Sindbad stopped here, and ordered the musicians to proceed with their concert, which the story had interrupted. When it was evening, Sindbad sent for a purse of one hundred sequins, and giving it to the porter, said, "Take this, Hindbad, return to your home, and come back tomorrow to hear more

THE ARABIAN NIGHTS

of my adventures.” The porter went away, astonished at the honor done him, and the present made him. The account of this adventure proved very agreeable to his wife and children.

Hindbad put on his best robe next day, and returned to the bountiful traveler, who received him with a pleasant air, and welcomed him heartily. When all the guests had arrived, dinner was served, and continued a long time. When it was ended, Sindbad, addressing himself to the company, said, “Gentlemen, be pleased to listen to the adventures of my second voyage. They deserve your attention even more than those of the first.” Upon which every one held his peace, and Sindbad proceeded.

THE SECOND VOYAGE

I designed, after my first voyage, to spend the rest of my days at Bagdad, but it was not long ere I grew weary of an indolent life, and I put to a sea a second time, with merchants of known probity. We embarked on board a good ship, and set sail. We traded from island to island, and exchanged commodities with great profit. One day we landed on an island covered with several sorts of fruit trees, but we could see neither man nor animal. We walked in the meadows, along the streams that watered them. While some diverted themselves with gathering flowers, and other fruits, I took my wine and provisions, and sat down near a stream betwixt two high trees, which formed a thick shade. I made a good meal, and afterward fell asleep. I cannot tell how long I slept, but when I awoke the ship was gone.

SINDBAD THE SAILOR

In this sad condition, I was ready to die with grief. I cried out in agony, beat my head and breast, and threw myself upon the ground, where I lay some time in despair. I upbraided myself a hundred times for not being content with the produce of my first voyage, that might have sufficed me all my life. But all this was in vain, and my repentance came too late. Not knowing what to do, I climbed up to the top of a lofty tree, from whence I looked about on all sides, to see if I could discover anything that could give me hopes. When I gazed toward the sea I could see nothing but sky and water; but looking over the land, I beheld something white; and coming down, I took what provision I had left and went toward it, the distance being so great, that I could not distinguish what it was.

As I approached, I thought it to be a white dome, of a prodigious height and extent; and when I came up to it, I touched it, and found it to be very smooth. I went round to see if it was open on any side, but saw it was not, and that there was no climbing up to the top, as it was so smooth. It was at least fifty paces round.

By this time the sun was about to set, and all of a sudden the sky became as dark as if it had been covered with a thick cloud. I was much astonished at this sudden darkness, but much more when I found it occasioned by a bird of a monstrous size, that came flying toward me. I remembered that I had often heard mariners speak of a miraculous bird called the Roc, and conceived that the great dome which I so much admired must be its egg. In short, the bird alighted, and sat over the egg. As I perceived her coming, I crept close to the

THE ARABIAN NIGHTS

egg, so that I had before me one of the legs of the bird, which was as big as the trunk of a tree. I tied myself strongly to it with my turban, in hopes that the roc next morning would carry me with her out of this desert island. After having passed the night in this condition, the bird flew away as soon as it was daylight, and carried me so high, that I could not discern the earth; she afterward descended with so much rapidity that I lost my senses. But when I found myself on the ground, I speedily untied the knot, and had scarcely done so, when the roc, having taken up a serpent of a monstrous length in her bill, flew away.

The spot where it left me was encompassed on all sides by mountains, that seemed to reach above the clouds, and so steep that there was no possibility of getting out of the valley. This was a new perplexity; so that when I compared this place with the desert island from which the roc had brought me, I found that I had gained nothing by the change.

As I walked through this valley, I perceived it was strewn with diamonds, some of which were of surprising bigness. I took pleasure in looking upon them; but shortly saw at a distance such objects as greatly diminished my satisfaction, and which I could not view without terror, namely, a great number of serpents, so monstrous that the least of them was capable of swallowing an elephant. They retired in the daytime to their dens, where they hid themselves from the roc, their enemy, and came out only in the night.

I spent the day in walking about in the valley, resting myself at times in such places as I thought most convenient. When night came on I went into a cave, where I thought I

SINDBAD THE SAILOR

might repose in safety. I secured the entrance, which was low and narrow, with a great stone, to preserve me from the serpents; but not so far as to exclude the light. I supped on part of my provisions, but the serpents, which began hissing around me, put me into such extreme fear that I did not sleep. When day appeared, the serpents retired, and I came out of the cave trembling. I can justly say that I walked upon diamonds without feeling any inclination to touch them. At last I sat down, and notwithstanding my apprehensions, not having closed my eyes during the night, fell asleep, after having eaten a little more of my provisions. But I had scarcely shut my eyes when something that fell by me with a great noise awaked me. This was a large piece of raw meat; and at the same time I saw several others fall down from the rocks in different places.

I had always regarded as fabulous what I had heard sailors and others relate of the valley of diamonds, and of the stratagems employed by merchants to obtain jewels from thence; but now I found that they had stated nothing but the truth. For the fact is, that the merchants come to the neighborhood of this valley, when the eagles have young ones, and throwing great joints of meat into the valley, the diamonds, upon whose points they fall, stick to them; the eagles, which are stronger in this country than anywhere else, pounce with great force upon those pieces of meat, and carry them to their nests on the precipices of the rocks to feed their young; the merchants at this time run to their nests, disturb and drive off the eagles by their shouts, and take away the diamonds that stick to the meat.

THE ARABIAN NIGHTS

I perceived in this device the means of my deliverance.

Having collected together the largest diamonds I could find, and put them into the leather bag in which I used to carry my provisions, I took the largest of the pieces of meat, tied it close round me with the cloth of my turban, and then laid myself upon the ground, with my face downward, the bag of diamonds being made fast to my girdle.

I had scarcely placed myself in this posture when one of the eagles, having taken me up with the piece of meat to which I was fastened, carried me to his nest on the top of the mountain. The merchants immediately began their shouting to frighten the eagles; and when they had obliged them to quit their prey, one of them came to the nest where I was. He was much alarmed when he saw me; but recovering himself, instead of inquiring how I came thither, began to quarrel with me, and asked why I stole his goods?

"You will treat me," replied I, "with more civility, when you know me better. Do not be uneasy; I have diamonds enough for you and myself, more than all the other merchants together. Whatever they have they owe to chance; but I selected for myself, in the bottom of the valley, those which you see in this bag."

I had scarcely done speaking, when the other merchants came crowding about us, much astonished to see me; but they were much more surprised when I told them my story.

They conducted me to their encampment; and there, having opened my bag, they were surprised at the largeness of my diamonds, and confessed that they had never seen any of such size and perfection. I prayed the merchant who

SINDBAD THE SAILOR

owned the nest to which I had been carried (for every merchant had his own) to take as many for his share as he pleased. He contented himself with one, and that, too, the least of them; and when I pressed him to take more, without fear of doing me any injury, "No," said he, "I am very well satisfied with this which is valuable enough to save me the trouble of making any more voyages, and will raise as great a fortune as I desire."

I spent the night with the merchants, to whom I related my story a second time, for the satisfaction of those who had not heard it. I could not moderate my joy when I found myself delivered from the danger I have mentioned. I thought myself in a dream, and could scarcely believe myself out of danger.

The merchants had thrown their pieces of meat into the valley for several days; and each of them being satisfied with the diamonds that had fallen to his lot, we left the place the next morning, and traveled near high mountains, where there were serpents of a prodigious length, which we had the good fortune to escape. We took shipping at the first port we reached, and touched at the isle of Roha, where the trees grow that yield camphire. This tree is so large, and its branches so thick, that one hundred men may easily sit under its shade. The juice, of which the camphire is made, exudes from a hole bored in the upper part of the tree, is received in a vessel, where it thickens to a consistency, and becomes what we call camphire. After the juice is thus drawn out, the tree withers and dies.

In this island is also found the rhinoceros. an animal less

THE ARABIAN NIGHTS

than the elephant, but larger than the buffalo. It has a horn upon its nose, about a cubit in length; this horn is solid, and cleft through the middle. The rhinoceros fights with the elephant, runs his horn into him, and carries him off upon his head; but the blood and the fat of the elephant running into his eyes and making him blind, he falls to the ground; and then, strange to relate, the roc comes and carries them both away in her claws, for food for her young ones.

I pass over many other things peculiar to this island, lest I should weary you. Here I exchanged some of my diamonds for merchandise. From hence we went to other islands, and at last, having touched at several trading towns of the continent, we landed at Bussorah, from whence I proceeded to Bagdad. There I immediately gave large presents to the poor, and lived honorably upon the vast riches I had brought, and gained with so much fatigue.

Thus Sindbad ended the relation of the second voyage, gave Hindbad another hundred sequins, and invited him to come the next day to hear the account of the third.

THE THIRD VOYAGE

I soon again grew weary of living a life of idleness, and, hardening myself against the thought of any danger, I embarked with some merchants on another long voyage. We touched at several ports, where we traded. One day we were overtaken by a dreadful tempest, which drove us from our course. The storm continued several days, and brought us before the port of an island, which the captain was very unwilling to enter; but we were obliged to cast anchor. When

SINDBAD THE SAILOR

we had furled our sails, the captain told us that this and some other neighboring islands were inhabited by hairy savages, who would speedily attack us and though they were but dwarfs, yet that we must make no resistance, for they were more in number than the locusts; and if we happened to kill one they would all fall upon us and destroy us.

We soon found that what the captain had told us was but too true. An innumerable multitude of frightful savages, about two feet high, covered all over with red hair, came swimming toward us, and encompassed our ship. They chattered as they came near, but we understood not their language. They climbed up the sides of the ship with such agility as surprised us. They took down our sails, cut the cable, and hauling to the shore made us all get out, and afterward carried the ship into another island, from whence they had come. As we advanced, we perceived at a distance a vast pile of building, and made toward it. We found it to be a palace, elegantly built, and very lofty, with a gate of ebony of two leaves, which we opened. We saw before us a large apartment, with a porch, having on one side a heap of human bones, and on the other a vast number of roasting spits. We trembled at this spectacle, and were seized with deadly apprehension, when suddenly the gate of the apartment opened with a loud crash, and there came out the horrible figure of a black man, as tall as a lofty palm tree. He had but one eye, and that in the middle of his forehead, where it blazed bright as a burning coal. His fore-teeth were very long and sharp, and stood out of his mouth, which was as deep as that of a horse. His upper lip hung down upon his

THE ARABIAN NIGHTS

breast. His ears resembled those of an elephant, and covered his shoulders; and his nails were as long and crooked as the talons of the greatest birds. At the sight of so frightful a genie, we became insensible and lay like dead men.

At last we came to ourselves and saw him sitting in the porch looking at us. When he had considered us well, he advanced toward us, and laying his hand upon me, took me up by the nape of my neck and turned me around as a butcher would do a sheep's head. After having examined me, and perceiving me to be so lean that I had nothing but skin and bone, he let me go. He took up all the rest one by one and viewed them in the same manner. The captain being the fattest, he held him with one hand, as I would do a sparrow, and thrust a spit through him; he then kindled a great fire, roasted, and ate him in his apartment for his supper. Having finished his repast, he returned to his porch where he lay and fell asleep, snoring louder than thunder. He slept thus till morning. As to ourselves, it was not possible for us to enjoy any rest, so that we passed the night in the most painful apprehension that can be imagined. When day appeared the giant awoke, got up, went out, and left us in the palace.

The next night we determined to revenge ourselves on the brutish giant, and did so in the following manner. After he had again finished his inhuman supper on another of our seamen, he lay down on his back and fell asleep. As soon as we heard him snore according to his custom, nine of the boldest among us, and myself, took each of us a spit, and putting the points of them into the fire till they were

SINDBAD THE SAILOR

burning hot, we thrust them into his eye all at once, and blinded him. The pain made him break out into a frightful yell; he started up and stretched out his hands in order to sacrifice some of us to his rage, but we ran to such places as he could not reach, and after having sought for us in vain, he groped for the gate and went out, howling in agony.

We immediately left the palace and came to the shore, where we made some rafts, each large enough to carry three men, with some timber that lay about in great quantities. We waited till day, in order to get upon them, for we hoped if the giant did not appear by sunrise and give over his howling, which we still heard, that he would prove to be dead, and if that happened to be the case, we resolved to stay in that island and not to risk our lives upon the rafts. But day had scarcely appeared when we perceived our cruel enemy, accompanied with two others, almost of the same size, leading him and a great number more coming before him at a quick pace.

We did not hesitate to take to our rafts and put to sea with all the speed we could. The giants who perceived this took up great stones, and running to the shore, entered the water up to the middle, and threw so exactly that they sunk all the rafts but that I was upon, and all my companions, except the two with me, were drowned. We rowed with all our might and got out of the reach of the giants. But when we got out to sea we were exposed to the mercy of the waves and winds, and spent that day and the following night under the most painful uncertainty as to our fate, but next morning we had the good fortune to be thrown upon an island, where

THE ARABIAN NIGHTS

we landed with much joy. We found excellent fruit, which afforded us great relief, and recruited our strength.

At night we went to sleep on the seashore, but were awakened by the noise of a serpent of surprising length and thickness, whose scales made a rustling noise as he wound himself along. It swallowed up one of my comrades notwithstanding his loud cries and the efforts he made to extricate himself from it; dashing him several times against the ground, it crushed him, and we could hear it gnaw and tear the poor fellow's bones, though we had fled to a considerable distance. The following day, to our great terror, we saw the serpent again, when I exclaimed, "To what dangers are we exposed! We rejoiced yesterday at having escaped from the cruelty of a giant and the rage of the waves; now are we fallen into another danger equally dreadful."

As we walked about we saw a large tall tree upon which we designed to pass the following night for our security, and having satisfied our hunger with fruit, we mounted it accordingly. Shortly after, the serpent came hissing to the foot of the tree, raised itself up against the trunk of it, and meeting with my comrade, who sat lower than I, swallowed him at once and went off.

I remained upon the tree till it was day and then came down, more like a dead man than one alive, expecting the same fate as my two companions. This filled me with horror and I advanced some steps to throw myself into the sea, but I withstood this dictate of despair, and submitted myself to the will of God.

In the meantime I collected together a great quantity

SINDBAD THE SAILOR

of small wood, brambles, and dry thorns, and making them up into faggots, made a wide circle with them round the tree, and also tied some of them to the branches over my head. Having done this, when the evening came I shut myself up within this circle, with the melancholy satisfaction that I had neglected nothing which could preserve me from the cruel destiny with which I was threatened. The serpent failed not to come at the usual hour, and went round the tree, seeking for an opportunity to devour me, but was prevented by the rampart I had made, so that he lay till day, like a cat watching in vain for a mouse that has fortunately reached a place of safety. When day appeared, he retired, but I dared not to leave my fort until the sun arose.

Just as I was going, in a fit of desperation, to throw myself into the sea, I perceived a ship in the distance. I called as loud as I could, and unfolding the linen of my turban, displayed it, that they might observe me. This had the desired effect: the crew perceived me, and the captain sent his boat for me. As soon as I came on board, the merchants and seamen flocked about me to know how I came into that desert island, and after I had related to them all that had befallen me, the oldest among them said they had several times heard of the giants that dwelt in that island, that they were cannibals, and as to the serpents, they added that there were abundance in the island; that they hid themselves by day, and came abroad by night. After having testified their joy at my escaping so many dangers, they brought me the best of their provisions and took me before the captain,

THE ARABIAN NIGHTS

who, seeing that I was in rags, gave me one of his own suits. Looking steadfastly upon him, I knew him to be the person who, in my second voyage, had left me in the island where I fell asleep, and sailed without me, or sending to seek for me.

I was not surprised that he, believing me to be dead, did not recognize me. "Captain," said I, "look at me and you may know that I am Sindbad whom you left in that desert island."

The captain, having considered me attentively, recognized me. "God be praised!" said he, embracing me; "I rejoice that fortune has rectified my fault. There are your goods, which I always took care to preserve." I took them from him and made him my acknowledgments for his care of them.

We continued at sea for some time, touched at several islands, and at last landed at that of Salabat, where sandalwood is obtained, which is much used in medicine.

After a long voyage I arrived at Bussorah, and from thence returned to Bagdad with so much wealth that I knew not its extent. I gave a great deal to the poor and bought another considerable estate in addition to what I had already.

Thus Sindbad finished the history of his third voyage. He gave another hundred sequins to Hindbad and invited him to dinner again the next day, to hear

THE FOURTH VOYAGE

After I had rested from the dangers of my third voyage, my passion for trade and my love of novelty soon again

SINDBAD THE SAILOR

prevailed. I therefore settled my affairs, and provided a stock of goods fit for the traffic I designed to engage in. I took the route of Persia, traveled over several provinces, and then arrived at a port, where I embarked. On putting out to sea, we were overtaken by such a sudden gust of wind as obliged the captain to lower his yards, and take all other necessary precautions to prevent the danger that threatened us. But all was in vain; our endeavors had no effect; the sails were split in a thousand pieces, and the ship was stranded; several of the merchants and seamen were drowned, and the cargo was lost.

I had the good fortune, with several of the merchants and mariners, to get upon some planks, and we were carried by the current to an island which lay before us. There we found fruit and spring water, which preserved our lives. We stayed all night near the place where we had been cast ashore.

Next morning, as soon as the sun was up, we explored the island, and saw some houses, which we approached. As soon as we drew near, we were encompassed by a great number of negroes, who seized us, shared us among them, and carried us to their respective habitations.

I and five of my comrades were carried to one place; here they made us sit down, and gave us a certain herb, which they made signs to us to eat. My comrades not taking notice that the blacks ate none of it themselves, thought only of satisfying their hunger, and ate with greediness. But I, suspecting some trick, would not so much as taste it, which happened well for me; for in a little time after I perceived my companions had lost their senses, and that when they spoke to me they knew not what they said.

THE ARABIAN NIGHTS

The negroes fed us afterwards with rice, prepared with oil of cocoanuts; and my comrades, who had lost their reason, ate of it greedily. I also partook of it, but very sparingly. They gave us that herb at first on purpose to deprive us of our senses, that we might not be aware of the sad destiny prepared for us; and they supplied us with rice to fatten us; for, being cannibals, their design was to eat us as soon as we grew fat. This accordingly happened, for they devoured my comrades, who were not sensible of their condition; but my senses being entire, you may easily guess, that instead of growing fat, as the rest did, I grew leaner every day. The fear of death under which I labored turned all my food into poison. I fell into a languishing distemper, which proved my safety; for the negroes, having killed and eaten my companions, seeing me to be withered, lean, and sick, deferred my death.

Meanwhile I had much liberty, so that scarcely any notice was taken of what I did, and this gave me an opportunity one day to get at a distance from the houses, and to make my escape. An old man who saw me, and suspected my design, called to me as loud as he could to return; but instead of obeying him, I redoubled my speed, and quickly got out of sight. At that time there was none but the old man about the houses, the rest being abroad, and not to return till night, which was usual with them. Therefore, being sure that they could not arrive in time to pursue me, I went on till night, when I stopped to rest a little, and to eat some of the provisions I had secured; but I speedily set forward again and traveled seven days, avoiding those places which seemed to be inhabited, and lived for the most part upon cocoanuts,

SINDBAD THE SAILOR

which served me both for meat and drink. On the eighth day I came near the sea, and saw some white people, like myself, gathering pepper, of which there was great plenty in that place. This I took to be a good omen, and went to them without any scruple.

The people who gathered pepper came to meet me as soon as they saw me, and asked me in Arabic who I was and whence I came. I was overjoyed to hear them speak in my own language, and satisfied their curiosity by giving them an account of my shipwreck, and how I fell into the hands of the negroes. "Those negroes," replied they, "eat men; and by what miracle did you escape their cruelty?"

I related to them the circumstances I have just mentioned at which they were wonderfully surprised.

I stayed with them till they had gathered their quantity of pepper, and then sailed with them to the island from whence they had come. They presented me to their king, who was a good prince. He had the patience to hear the relation of my adventures, which surprised him; and he afterward gave me clothes and commanded care to be taken of me.

The island was very well peopled, plentiful in everything, and the capital a place of great trade. This agreeable retreat was very comfortable to me after my misfortunes, and the kindness of this generous prince completed my satisfaction. In a word, there was not a person more in favor with him than myself, and consequently every man in court and city sought to oblige me; so that in a very little time I was looked upon rather as a native than a stranger.

I observed one thing, which to me appeared very extraor-

THE ARABIAN NIGHTS

dinary. All the people, the king himself not excepted, rode their horses without bridle or stirrups. I went one day to a workman, and gave him a model for making the stock of a saddle. When that was done, I covered it myself with velvet and leather, and embroidered it with gold. I afterward went to a smith, who made me a bit, according to the pattern I showed him, and also some stirrups. When I had all things completed, I presented them to the king, and put them upon one of his horses. His majesty mounted immediately, and was so pleased with them that he testified his satisfaction by large presents. I made several others for the ministers and principal officers of his household, which gained me great reputation and regard.

As I paid my court very constantly to the king, he said to me one day, "Sindbad, I love thee. I have one thing to demand of thee, which thou must grant. I have a mind thou shouldst marry, that so thou mayst stay in my dominions and think no more of thy own country."

I durst not resist the prince's will, and he gave me one of the ladies of his court, noble, beautiful, and rich. The ceremonies of marriage being over, I went and dwelt with my wife, and for some time we lived together in perfect harmony. I was not, however, satisfied with my banishment, therefore designed to make my escape the first opportunity, and to return to Bagdad, which my present settlement, how advantageous soever, could not make me forget.

At this time the wife of one of my neighbors, with whom I had contracted a very close friendship, fell sick and died. I went to see and comfort him in his affliction, and finding him

SINDBAD THE SAILOR

absorbed in sorrow, I said to him as soon as I saw him, "God preserve you and grant you a long life."

"Alas!" replied he, "how do you think I should obtain the favor you wish me? I have not above an hour to live, for I must be buried this day with my wife. This is a law in this island. The living husband is interred with the dead wife, and the living wife with the dead husband."

While he was giving me an account of this barbarous custom, the very relation of which chilled my blood, his kindred, friends, and neighbors came to assist at the funeral. They dressed the corpse of the woman in her richest apparel and all her jewels, as if it had been her wedding-day; then they placed her on an open bier, and began their march to the place of burial. The husband walked first, next to the dead body. They proceeded to a high mountain, and when they had reached the place of their destination, they took up a large stone which formed the mouth of a deep pit, and let down the body with all its apparel and jewels. Then the husband, embracing his kindred and friends, suffered himself to be placed on another bier without resistance, with a pot of water, and seven small loaves, and was let down in the same manner. The ceremony being over, the mouth of the pit was again covered with the stone, and the company returned.

I mention this ceremony the more particularly, because I was in a few weeks' time to be the principal actor on a similar occasion. Alas! my own wife fell sick and died. I made every remonstrance I could to the king not to expose me, a foreigner, to this inhuman law. I appealed in vain. The king

THE ARABIAN NIGHTS

and all his court, with the most considerable persons of the city, sought to soften my sorrow by honoring the funeral ceremony with their presence; and at the termination of the ceremony I was lowered into the pit with a vessel full of water, and seven loaves. As I approached the bottom I discovered, by the aid of the little light that came from above, the nature of this subterranean place; it seemed an endless cavern, and might be about fifty fathoms deep. I lived for some time upon my bread and water, when, one day, just as it was on the point of exhaustion, I heard something tread, and breathing or panting as it moved. I followed the sound. The animal seemed to stop sometimes, but always fled and breathed hard as I approached. I pursued it for a considerable time, till at last I perceived a light, resembling a star; I went on, sometimes lost sight of it, but always found it again, and at last discovered that it came through a hole in the rock, which I got through, and found myself upon the seashore, at which I felt exceeding joy. I prostrated myself on the shore to thank God for this mercy, and shortly afterward I perceived a ship making for the place where I was. I made a sign with the linen of my turban, and called to the crew as loud as I could. They heard me, and sent a boat to bring me on board. It was fortunate for me that these people did not inspect the place where they found me, but without hesitation took me on board.

We passed by several islands, and at last I arrived happily at Bagdad. Out of gratitude to God for His mercies, I contributed liberally toward the support of several mosques and the subsistence of the poor, and enjoyed myself with my friends in festivities and amusements.

SINDBAD THE SAILOR

Here Sindbad made a new present of one hundred sequins to Hindbad, whom he requested to return with the rest next day at the same hour, to dine with him and hear the story of his fifth voyage.

THE FIFTH VOYAGE

All the troubles and calamities I had undergone could not cure me of my inclination to make new voyages. I therefore bought goods, departed with them for the best seaport, and there, that I might not be obliged to depend upon a captain, but have a ship at my own command, I remained till one was built on purpose, at my own charge. When the ship was ready I went on board with my goods; but not having enough to load her, I agreed to take with me several merchants of different nations, with their merchandise.

We sailed with the first fair wind, and after a long navigation, the first place we touched at was a desert island, where we found the egg of a roc, equal in size to that I formerly mentioned. There was a young roc in it, just ready to be hatched, and its beak had begun to break the egg.

The merchants who landed with me broke the egg with hatchets, and making a hole in it, pulled out the young roc piecemeal, and roasted it. I had in vain entreated them not to meddle with the egg.

Scarcely had they finished their repast when there appeared in the air, at a considerable distance, two great clouds. The captain of my ship, knowing by experience what they meant, said they were the parents of the roc, and pressed us to re-embark with all speed, to prevent the misfortune which he saw would otherwise befall us.

THE ARABIAN NIGHTS

The two rocs approached with a frightful noise, which they redoubled when they saw the egg broken, and their young one gone. They flew back in the direction they had come, and disappeared for some time, while we made all the sail we could to endeavor to prevent that which unhappily befell us.

They soon returned, and we observed that each of them carried between its talons an enormous rock. When they came directly over my ship, they hovered, and one of them let go his rock, but by the dexterity of the steersman it missed us and fell into the sea. The other so exactly hit the middle of the ship as to split it into pieces. The mariners and passengers were all crushed to death or fell into the sea. I myself was of the number of the latter, but as I came up again, I fortunately caught hold of a piece of the wreck and swimming, sometimes with one hand and sometimes with the other, but always holding fast the plank, the wind and the tide favoring me, I came to an island, and got safely ashore.

I sat down upon the grass to recover myself from my fatigue, after which I went into the island to explore it. It seemed to be a delicious garden. I found trees everywhere, some of them bearing green and others ripe fruits, and streams of fresh pure water. I ate of the fruits, which I found excellent, and drank of the water, which was very light and good.

When I was a little advanced into the island, I saw an old man, who appeared very weak and infirm. He was sitting on the bank of a stream, and at first I took him to be one who had been shipwrecked like myself. I went toward him

SINDBAD THE SAILOR

and saluted him, but he only slightly bowed his head. I asked him why he sat so still, but instead of answering me, he made a sign for me to take him upon my back and carry him over the brook.

I believed him really to stand in need of my assistance, took him upon my back, and having carried him over, bade him get down, and for that end stooped, that he might get off with ease, but instead of doing so (which I laugh at every time I think of it), the old man, who to me appeared quite decrepit, threw his legs nimbly about my neck. He sat astride upon my shoulders, and held my throat so tight that I thought he would have strangled me, and I fainted away.

Notwithstanding my fainting, the ill-natured old fellow still kept his seat upon my neck. When I had recovered my breath, he thrust one of his feet against my side and struck me so rudely with the other that he forced me to rise up against my will. Having arisen, he made me carry him under the trees and forced me now and then to stop that he might gather and eat fruit. He never left his seat all day, and when I lay down to rest at night, he laid himself down with me, holding still fast about my neck. Every morning he pinched me to make me awake, and afterwards obliged me to get up and walk, and spurred me with his feet.

One day I found several dry calabashes that had fallen from a tree. I took a large one, and after cleaning it, pressed into it some juice of grapes which abounded in the island; having filled the calabash, I put it by in a convenient place,

THE ARABIAN NIGHTS

and going thither again some days after, I tasted it, and found the wine so good, that it gave me new vigor, and so exhilarated my spirits, that I began to sing and dance as I carried my burden.

The old man, perceiving the effect which this had upon me, and that I carried him with more ease than before, made me a sign to give him some of it. I handed him the calabash, and the liquor pleasing his palate, he drank it off. There being a considerable quantity of it, he soon began to sing, and to move about from side to side in his seat upon my shoulders, and by degrees to loosen his legs from about me. Finding that he did not press me as before, I threw him upon the ground, where he lay without motion; I then took up a great stone and slew him.

I was extremely glad to be thus freed forever from this troublesome fellow. I now walked toward the beach where I met the crew of a ship that had cast anchor, to take in water; they were surprised to see me, but more so at hearing the particulars of my adventures.

“You fell,” said they, “into the hands of the old man of the sea, and are the first who ever escaped strangling by his malicious embraces. He never quitted those he had once made himself master of, till he had destroyed them, and he has made this island notorious by the number of men he has slain.”

They carried me with them to the captain, who received me with great kindness. He put out again to sea, and after some days’ sail, we arrived at the harbor of a great city, the houses of which overhung the sea.



HE SAT ASTRIDE UPON MY SHOULDERS, AND HELD MY THROAT SO
TIGHT THAT I THOUGHT HE WOULD HAVE STRANGLED ME

SINDBAD THE SAILOR

One of the merchants who had taken me into his friendship invited me to go along with him. He gave me a large sack, and having recommended me to some people of the town, who used to gather cocoanuts, desired them to take me with them.

“Go,” said he, “follow them, and act as you see them do, but do not separate from them, otherwise you may endanger your life.” Having thus spoken, he gave me provisions for the journey, and I went with them.

We came to a thick forest of cocoa trees, very lofty, with trunks so smooth that it was not possible to climb to the branches that bore the fruit. When we entered the forest we saw a great number of apes of several sizes, who fled as soon as they perceived us, and climbed to the tops of the trees with amazing swiftness.

The merchants with whom I was gathered stones, and threw them at the apes on the trees. I did the same, and the apes, out of revenge, threw cocoanuts at us so fast and with such gestures as sufficiently testified their anger and resentment. We gathered up the cocoanuts, and from time to time threw stones to provoke the apes, so that by this stratagem we filled our bags with cocoanuts. I thus gradually collected as many cocoanuts as produced me a considerable sum.

Having laden our vessel with cocoanuts, we set sail, and passed by the islands where pepper grows in great plenty. From thence we went to the Isle of Comari, where the best species of wood of aloes grows. I exchanged my cocoa in those two islands for pepper and wood of aloes, and

THE ARABIAN NIGHTS

went with other merchants a-pearl-fishing. I hired divers, who brought me up some that were very large and pure. I embarked in a vessel that happily arrived at Bussorah; from thence I returned to Bagdad, where I realized vast sums from my pepper, wood of aloes, and pearls. I gave the tenth of my gains in alms, as I had done upon my return from my other voyages, and rested from my fatigues.

Sindbad here ordered one hundred sequins to be given to Hindbad, and requested him and the other guests to dine with him the next day, to hear the account of his sixth voyage.

THE SIXTH VOYAGE

I know, my friends, that you will wish to hear how, after having been shipwrecked five times, and escaped so many dangers, I could resolve again to tempt fortune, and expose myself to new hardships. I am myself astonished at my conduct when I reflect upon it, and must certainly have been actuated by my destiny, from which none can escape. Be that as it may, after a year's rest I prepared for a sixth voyage, notwithstanding the entreaties of my kindred and friends, who did all in their power to dissuade me.

Instead of taking my way by the Persian Gulf, I traveled once more through several provinces of Persia and the Indies, and arrived at a seaport, where I embarked in a ship, the captain of which was bound on a long voyage, in which he and the pilot lost their course. Suddenly we saw the captain quit his rudder, uttering loud lamentations. He threw off his turban, pulled his beard, and beat his head like a madman. We asked him the reason, and he answered that we were

SINDBAD THE SAILOR

in the most dangerous place in all the ocean. "A rapid current carries the ship along with it, and we shall all perish in less than a quarter of an hour."

At these words he ordered the sails to be lowered; but all the ropes broke, and the ship was carried by the current to the foot of an inaccessible mountain, where she struck and went to pieces, yet in such a manner that we saved our lives, our provisions, and the best of our goods.

The mountain at the foot of which we were was covered with wrecks, with a vast number of human bones, and with an incredible quantity of goods and riches of all kinds. These objects served only to augment our despair. In all other places it is usual for rivers to run from their channels into the sea, but here a river of fresh water runs from the sea into a dark cavern, whose entrance is very high and spacious. What is most remarkable in this place is, that the stones of the mountain are of crystal, rubies, or other precious stones.

To finish the description of this place, it is not possible for ships to get off when once they approach within a certain distance. If they be driven thither by a wind from the sea, the wind and the current impel them; and if they come into it when a land wind blows, which might seem to favor their getting out again, the height of the mountain stops the wind and occasions a calm, so that the force of the current carries them ashore, and what completes the misfortune is, that there is no possibility of ascending the mountain, or of escaping by sea.

We continued upon the shore, at the foot of the mountain,

THE ARABIAN NIGHTS

in a state of despair and expected death every day. On our first landing we had divided our provisions as equally as we could, and thus every one lived a longer or a shorter time, according to his temperance and the use he made of his provisions.

I survived all my companions, and when I buried the last I had so little provisions remaining that I thought I could not long survive, and I dug a grave, resolving to lie down in it because there was no one left to pay me the last offices of respect. But it pleased God once more to take compassion on me, and put it in my mind to go to the bank of the river which ran into the great cavern. Considering its probable course with great attention, I said to myself, "This river which runs thus underground must somewhere have an issue. If I make a raft, and leave myself to the current, it will convey me to some inhabited country, or I shall perish. If I am drowned, I lose nothing, but only change one kind of death for another."

I immediately went to work upon large pieces of timber and cables, for I had a choice of them from the wrecks, and tied them together so strongly that I soon made a very solid raft. When I had finished, I loaded it with some chests of rubies, emeralds, rock-crystal, and bales of rich stuffs. Having balanced my cargo exactly, and fastened it well to the raft, I went on board with two oars that I had made, and leaving it to the course of the river, resigned myself to fate.

As soon as I entered the cavern I lost all light, and the stream carried me I knew not whither. Thus I floated on in perfect darkness, and once found the arch so low that it very

SINDBAD THE SAILOR

nearly touched my head, which made me cautious afterward to avoid the like danger. All this while I ate nothing but what was just necessary to support nature; yet notwithstanding my frugality, all my provisions were spent. Then I became insensible. I cannot tell how long I continued so; but when I revived, I was surprised to find myself on an extensive plain on the brink of a river, where my raft was tied, amidst a great number of negroes. I got up as soon as I saw them, and saluted them. They spoke to me, but I did not understand their language. I was so transported with joy, that I knew not whether I was asleep or awake; but being persuaded that I was not asleep, I recited the following words in Arabic aloud: "Call upon the Almighty, He will help thee; thou needest not perplex thyself about anything else; shut thy eyes, and while thou art asleep, God will change thy bad fortune into good."

One of the negroes, who understood Arabic, hearing me speak thus, came toward me, and said, "Brother, be not surprised to see us; we are inhabitants of this country, and water our fields from this river, which comes out of the neighboring mountain. We saw your raft, and one of us swam into the river, and brought it hither, where we fastened it, as you see, until you should awake. Pray tell us your history. Whence did you come?"

I begged of them first to give me something to eat, and then I would satisfy their curiosity. They gave me several sorts of food, and when I had satisfied my hunger, I related all that had befallen me, which they listened to with attentive surprise. As soon as I had finished, they told me, by the

THE ARABIAN NIGHTS

person who spoke Arabic and interpreted to them what I said, that I must go along with them and tell my story to their king myself; it being too extraordinary to be related by any other than the person to whom the events had happened.

They immediately sent for a horse, and having helped me to mount, some of them walked before to show the way, while the rest took my raft and cargo and followed.

We marched till we came to the capital of Serendib, for it was in that island I had landed. The negroes presented me to their king; I approached his throne, and saluted him as I used to do the king of the Indies; that is to say, I prostrated myself at his feet. The prince ordered me to rise, received me with an obliging air, and made me sit down near him.

I concealed nothing from the king; but related to him all that I have told you. At last my raft was brought in, and the bales opened in his presence: he admired the quantity of wood of aloes; but, above all, the rubies and emeralds, for he had none in his treasury that equaled them.

Observing that he looked on my jewels with pleasure, and viewed the most remarkable among them, one after another, I fell prostrate at his feet, and took the liberty to say to him, "Sire, not only my person is at your majesty's service, but the cargo of the raft, and I would beg of you to dispose of it as your own."

He answered me with a smile, "Sindbad, I will take nothing of yours; far from lessening your wealth, I design to augment it, and will not let you quit my dominions without marks of my liberality."

SINDBAD THE SAILOR

He then charged one of his officers to take care of me, and ordered people to serve me at his own expense. The officer was very faithful in the execution of his commission, and caused all the goods to be carried to the lodgings provided for me.

I went every day at a set hour to make my court to the king, and spent the rest of my time in viewing the city, and what was most worthy of notice.

At length, I prayed the king to allow me to return to my own country, and he granted me permission in the most obliging and honorable manner. He would force a rich present upon me; and at the same time charged me with a letter for the Commander of the Faithful, our sovereign, saying to me, "I pray you give this present from me, and this letter, to the Caliph Haroun al Raschid, and assure him of my friendship."

The letter from the King of Serendib was written on the skin of a certain animal of great value, very scarce, and of a yellowish color. The characters of this letter were of azure, and the contents as follows:

"The King of the Indies, before whom march one hundred elephants, who lives in a palace that shines with one hundred thousand rubies, and who has in his treasury twenty thousand crowns enriched with diamonds, to Caliph Haroun al Raschid.

"Though the present we send you be inconsiderable, receive it, however, as a brother and a friend, in consideration of the hearty friendship which we bear for you, and of which we are willing to give you proof. We desire the same part in

THE ARABIAN NIGHTS

your friendship, considering that we believe it to be our merit as we are both kings. We send you this letter as from one brother to another. Farewell."

The ship set sail, and after a very successful navigation we landed at Bussorah, and from thence I went to the city of Bagdad, where the first thing I did was to acquit myself of my commission.

I took the King of Serendib's letter, and went to present myself at the gate of the Commander of the Faithful, and was immediately conducted to the throne of the caliph. I made my obeisance, and presented the letter and gift. When he had read what the King of Serendib wrote to him, he asked me if that prince were really so rich and potent as he represented himself in his letter. I prostrated myself a second time, and rising again, said, "Commander of the Faithful, I can assure your majesty he doth not exceed the truth. I bear him witness. Nothing is more worthy of admiration than the magnificence of his palace. When the prince appears in public, he has a throne fixed on the back of an elephant, and rides betwixt two ranks of his ministers, favorites, and other people of his court. Before him, upon the same elephant, an officer carries a golden lance in his hand; and behind him there is another, who stands with a rod of gold, on the top of which is an emerald, half a foot long and an inch thick. He is attended by a guard of one thousand men, clad in cloth of gold and silk, and mounted on elephants richly caparisoned. The officer who is before him on the same elephant, cries from time to time, with a loud voice, 'Behold the great monarch, the potent and redoubtable Sultan of the Indies, the monarch

SINDBAD THE SAILOR

greater than Solomon, and the powerful Maharaja.' After he has pronounced those words, the officer behind the throne cries, in his turn, 'This monarch, so great and so powerful, must die, must die, must die.' And the officer before replies, 'Praise alone be to Him who liveth for ever and ever.' "

The caliph was much pleased with my account, and sent me home with a rich present.

Here Sindbad commanded another hundred sequins to be paid to Hindbad, and begged his return on the morrow to hear his seventh and last voyage.

THE SEVENTH AND LAST VOYAGE

On my return home from my sixth voyage, I had entirely given up all thoughts of again going to sea; for, besides that my age now required rest, I was resolved no more to expose myself to such risks as I had encountered, so that I thought of nothing but to pass the rest of my days in tranquillity. One day, however, an officer of the caliph's inquired for me. "The caliph," said he, "has sent me to tell you that he must speak with you."

I followed the officer to the palace, where, being presented to the caliph, I saluted him by prostrating myself at his feet.

"Sindbad," said he to me, "I stand in need of your service; you must carry my answer and present to the King of Serendib."

This command of the caliph was to me like a clap of thunder. "Commander of the Faithful," I replied, "I am ready to do whatever your majesty shall think fit to command; but I beseech you most humbly to consider what I have under-

THE ARABIAN NIGHTS

gone. I have also made a vow never to leave Bagdad."

Perceiving that the caliph insisted upon my compliance, I submitted, and told him that I was willing to obey. He was very well pleased, and ordered me one thousand sequins for the expenses of my journey.

I prepared for my departure in a few days. As soon as the caliph's letter and present were delivered to me, I went to Bussorah, where I embarked, and had a very prosperous voyage. Having arrived at the Isle of Serendib, I was conducted to the palace with much pomp, when I prostrated myself on the ground before the king.

"Sindbad," said the king, "you are welcome; I have many times thought of you; I bless the day on which I see you once more." I made my compliments to him, and thanked him for his kindness, and delivered the gifts from my august master.

The caliph's letter was as follows:

"Greeting, in the name of the Sovereign Guide of the Right Way, from the servant of God, Haroun al Raschid, whom God hath set in the place of vicegerent to His Prophet, after his ancestors of happy memory, to the potent and esteemed Raja of Serendib.

"We received your letter with joy, and send you this from our imperial residence, the garden of superior wits. We hope, when you look upon it, you will perceive our good intention, and be pleased with it. Farewell."

The caliph's present was a complete suit of cloth of gold, valued at one thousand sequins; fifty robes of rich stuff, a hundred of white cloth, the finest of Cairo, Suez, and Alex-

SINDBAD THE SAILOR

andria; a vessel of agate, more broad than deep, an inch thick, and half a foot wide, the bottom of which represented in bas-relief a man with one knee on the ground, who held a bow and an arrow, ready to discharge at a lion. He sent him also a rich tablet, which, according to tradition, belonged to the great Solomon.

The King of Serendib was highly gratified at the caliph's acknowledgment of his friendship. A little time after this audience, I solicited leave to depart, and with much difficulty obtained it. The king, when he dismissed me, made me a very considerable present. I embarked immediately to return to Bagdad, but had not the good fortune to arrive there so speedily as I had hoped.

Three or four days after my departure, we were attacked by pirates, who easily seized upon our ship, because it was not a vessel of war. Some of the crew offered resistance, which cost them their lives. But for myself and the rest, who were not so imprudent, the pirates saved us, and carried us into a remote island, where they sold us.

I fell into the hands of a rich merchant, who, as soon as he bought me, took me to his house, treated me well, and clad me handsomely as a slave. Some days after, he asked me if I understood any trade. I answered that I was no mechanic, but a merchant, and that the pirates who sold me had robbed me of all I possessed.

"Tell me," replied he, "can you shoot with a bow?"

I answered, that the bow was one of my exercises in my youth. He gave me a bow and arrows, and taking me behind him on an elephant, carried me to a thick forest some leagues

THE ARABIAN NIGHTS

from the town. We penetrated a great way into the wood, and when he thought fit to stop, he bade me alight; then showing me a great tree, "Climb up that," said he, "and shoot at the elephants as you see them pass by, for there is a prodigious number of them in this forest, and if any of them fall, come and give me notice."

Having spoken thus, he left me victuals, and returned to the town, and I continued upon the tree all night.

I saw no elephant during the night, but next morning, at break of day, I perceived a great number. I shot several arrows among them: and at last one of the elephants fell, when the rest retired immediately, and left me at liberty to go and acquaint my patron with my success. When I had informed him, he commended my dexterity, and caressed me highly. We went afterward together to the forest, where we dug a hole for the elephant; my patron designing to return when it was rotten, and take his teeth to trade with.

I continued this employment for two months. One morning, as I looked for the elephants, I perceived with extreme amazement that, instead of passing by me across the forest as usual, they stopped, and came to me with a horrible noise, in such numbers that the plain was covered and shook under them. They surrounded the tree in which I was concealed, with their trunks uplifted, and all fixed their eyes upon me. At this alarming spectacle I continued immovable, and was so much terrified, that my bow and arrows fell out of my hand.

My fears were not without cause; for after the elephants had stared upon me some time, one of the largest of them

SINDBAD THE SAILOR

put his trunk round the foot of the tree, plucked it up, and threw it on the ground. I fell with the tree, and the elephant, taking me up with his trunk, laid me on his back, where I sat more like one dead than alive, with my quiver on my shoulder. He put himself at the head of the rest, who followed him in line, one after the other, carried me a considerable way, then laid me down on the ground, and retired with all his companions. After having lain some time, and seeing the elephants gone, I got up, and found I was upon a long and broad hill, almost covered with the bones and teeth of elephants. I doubted not but that this was the burial-place of the elephants, and that they carried me thither on purpose to tell me that I should forbear to kill them, as now I knew where to get their teeth without inflicting injury on them. I did not stay on the hill, but turned toward the city; and after having traveled a day and a night, I came to my patron.

As soon as my patron saw me, "Ah, poor Sindbad," exclaimed he, "I was in great trouble to know what was become of you. I have been at the forest, where I found a tree newly pulled up, and your bow and arrows on the ground, and I despaired of ever seeing you more. Pray tell me what befell you."

I satisfied his curiosity, and we both of us set out next morning to the hill. We loaded the elephant which had carried us with as many teeth as he could bear; and when we were returned, my master thus addressed me: "Hear now what I shall tell you. The elephants of our forest have every year killed us a great many slaves, whom we sent to seek ivory. For all the cautions we could give them, those crafty

THE ARABIAN NIGHTS

animals destroyed them one time or other. You have procured me incredible wealth; and now our whole city is enriched by your means, without any more exposing the lives of our slaves. After such a discovery, I can treat you no more as a slave, but as a brother. God bless you with all happiness and prosperity. I henceforth give you your liberty; I will also give you riches."

To this I replied "Master, I desire no other reward for the service I had the good fortune to do to you and your city, but leave to return to my own country."

"Very well," said he, "the monsoon will in a little time bring ships for ivory. I will then send you home."

I stayed with him while waiting for the monsoon, and during that time we made so many journeys to the hill that we filled all our warehouses with ivory. The other merchants who traded in it did the same, for my master made them partakers of his good fortune.

The ships arrived at last, and my master himself having made choice of the ship wherein I was to embark, loaded half of it with ivory on my account, laid in provisions in abundance for my passage, and besides obliged me to accept a present of some curiosities of the country of great value. After I had returned him a thousand thanks for all his favors, I went aboard.

We stopped at some islands to take in fresh provisions. Our vessel being come to a port on the mainland in the Indies, we touched there, and not being willing to venture by sea to Bussorah, I landed my proportion of the ivory, resolving to proceed on my journey by land. I realized

SINDBAD THE SAILOR

vast sums by my ivory, bought several rarities, which I intended for presents, and when my equipage was ready set out in company with a large caravan of merchants. I was a long time on the journey and suffered much, but was happy in thinking that I had nothing to fear from the seas, from pirates, from serpents, or from the other perils to which I had been exposed.

I at last arrived safe at Bagdad, and immediately waited upon the caliph, to give him an account of my embassy. He loaded me with honors and rich presents, and I have ever since devoted myself to my family, kindred, and friends.

Sindbad here finished the relation of his seventh and last voyage, and then addressing himself to Hindbad, "Well, friend," said he, "did you ever hear of any person that suffered so much as I have done? Is it not reasonable that, after all this, I should enjoy a quiet and pleasant life?"

As he said these words, Hindbad kissed his hand and said, "Sir, my afflictions are not to be compared with yours. You not only deserve a quiet life, but are worthy of all the riches you possess, since you make so good a use of them. May you live happily for a long time."

Sindbad ordered him to be paid another hundred sequins, and told him to give up carrying burdens as a porter, and to eat henceforth at his table, for he wished that he should all his life have reason to remember that he henceforth had a friend in Sindbad the sailor.

CHAPTER XVIII

THE STORY OF THE LITTLE HUNCHBACK

THERE was in former times at Casgar, on the extreme boundaries of Tartary, a tailor, who was married to a wife to whom he was tenderly attached. One day while he was at work, a little hunchback seated himself at the shop door, and began to sing and play upon a tabor. The tailor was pleased with his performance, and resolved to take him to his house to entertain his wife. Immediately after their arrival, the tailor's wife placed before them a dish of fish, but as the little man was eating, he unluckily swallowed a bone, which, notwithstanding all that the tailor and his wife could do, choked him. This accident greatly alarmed them both, lest they should be punished as murderers. Now, it so happened that a doctor lived close by, and the tailor and his wife devised a scheme for placing the body of the dwarf in his house. On their knocking at the door, the servant-maid came down without any light, and asked what they wanted.

"Go and tell your master," said the tailor, putting a piece of money in her hand, "we have brought him a man who is ill, and want his advice."

While the servant was gone up to inform her master,

THE LITTLE HUNCHBACK

the tailor and his wife hastily conveyed the body of the hunchback, supposed to be dead, to the head of the stairs, and leaving it there, hurried away.

In the meantime the doctor, transported with joy at being paid beforehand, hastily ran toward the head of the stairs without waiting for a light, and came against the body of the hunchback with so much violence, that he precipitated it to the bottom.

“Bring me a light!” cried he to the maid, “quick, quick!”

At last she brought a light and he went downstairs with her; but when he saw what he had done: “Unhappy man that I am!” said he, “why did I attempt to come without a light? I have killed the poor fellow who was brought to me to be cured; the authorities will be here and drag me out of my house for a murderer.”

The doctor then called his wife and consulted with her how to dispose of the dead body during the night. The doctor racked his brain in vain; he could not think of any stratagem to relieve his embarrassment, but his wife who was more fertile in invention, said, “A thought has just come into my head; carry the dead body to the terrace of our house, and let it down the chimney of our Mohammedan neighbor.”

This Mohammedan was one of the sultan’s purveyors for furnishing oil, butter, and articles of a similar nature, and had a magazine in his house, where the rats and mice made prodigious havoc.

The doctor approving the proposed expedient, his wife and he took the little dwarf up to the roof of the house and

THE ARABIAN NIGHTS

placing ropes under his arm pits, let him down the chimney into the purveyor's chamber so dexterously that he stood upright against the wall as if he had been alive. They were scarcely got back into their own chamber, when the purveyor, who had returned late from a wedding feast, went into his room with a lantern in his hand. He was not a little surprised to discover a human figure standing in his chimney, but being a stout fellow, and apprehending him to be a thief, he took up a stick, and "Ah," said he, "I thought the rats and mice ate my butter and tallow, but it is you who come down the chimney to rob me? However, I think you will have no wish to come here again."

Upon this he attacked hunchback and struck him several times with his stick. The body fell down flat on the ground and the purveyor redoubled his blows, but observing that the body did not move, he stood a little time to regard it, and then, fear succeeding his anger, "Wretched man that I am!" said he, "what have I done! I have killed a man! alas, I have carried my revenge too far."

He stood pale and thunderstruck, and could not tell what resolution to take, when on a sudden he took up the body supposed to be dead, and carried it to the end of the street, where he placed it in an upright posture against the shop, and then returned without once looking behind him.

A few minutes before daybreak, a wealthy Christian merchant, coming home from a night's festivity, passed by the spot where the sultan's purveyor had put the dead body, which, being jostled by him, tumbled upon the merchant's back. The merchant, thinking he was attacked by a robber,

THE LITTLE HUNCHBACK

knocked it down, and after redoubling his blows, cried out "Thieves!" The outcry alarmed the watch, who came up immediately, and finding a Christian beating a Mohammedan, "What reason have you," said he, "to abuse a Mohammedan in this manner?"

"He would have robbed me," replied the merchant, "and jumped upon my back in order to take me by the throat."

"If he did," said the watch, "you have revenged yourself sufficiently; come, get off him." At the same time perceiving the little man to be dead, he said, "Is it thus that a Christian dares to assassinate a Mohammedan?"

So saying, he laid hold of the Christian and carried him to the house of the *cadi*. In the meantime, the Christian merchant, reflecting upon his adventure, could not conceive how such slight blows of his fist could have killed the man.

The judge having heard the report of the watch, and viewed the body which they had brought to his house, interrogated the Christian merchant, who could not deny the death, though he had not caused it. But the judge, considering that the little dwarf belonged to the sultan, for he was one of his buffoons, would not put the Christian to death till he knew the sultan's pleasure. For this end he went to the palace, and acquainted the sultan with what had happened, and received this answer, "I have no mercy to show to a Christian who kills a Mohammedan." Upon this the *cadi* ordered a stake to be prepared, and sent criers all over the city to proclaim that they were about to impale a Christian for killing a Mohammedan.

THE ARABIAN NIGHTS

At length the merchant was brought to the place of execution and the executioner was about to fasten him to the stake, when the sultan's purveyor pushed through the crowd, calling to him to stop, for that the Christian had not committed the murder, but he himself had done it, and related how he had attacked him, under the impression that he was a thief.

"Let the Christian go," said the cadi to the executioner, "and impale this man in his stead, since it appears by his own confession that he is guilty."

Thereupon the executioner released the merchant, and seized the purveyor; but just as he was going to impale him, he heard the voice of the doctor, earnestly entreating him to suspend the execution, and make room for him to approach, as he was the real criminal, and stating how he had, by his hasty imprudence, caused his death.

The chief-justice, being now persuaded that the doctor was the murderer, gave orders to the executioner to seize him and release the purveyor. Accordingly the doctor was just going to be impaled, when the tailor appeared, crying, in his turn, to the executioner to hold his hand and make room for him, that he might come and make his confession to the cadi, as after all, he was the person really answerable for the death of the hunchback, and he could not bear that an innocent man should suffer for his crime. The cadi being now fairly perplexed to decide who was the real culprit amongst so many self-accusing criminals, determined to refer the matter to the sultan himself, and proceeded to the palace, accompanied by the tailor, the doctor, and the mer-

THE LITTLE HUNCHBACK

chant, while four of his men carried on a bier the body of the dwarf, supposed to be dead.

When they appeared in the sultan's presence, the cadi prostrated himself at his feet; and on rising, gave him a faithful relation of all he knew of the story of the dwarf, and of the three men who, one after the other, accused themselves of his involuntary murder. The story appeared so extraordinary to the sultan that he ordered his own historian to write it down with all its circumstances.

"But," said the sultan, "bring me the barber who tells even more wonderful stories."

An officer and the tailor went immediately and brought the barber, whom they presented to the sultan. The barber was a venerable man, about ninety years of age. His eyebrows and beard were white as snow.

"Silent man," said the sultan to him, "I understand that you know wonderful stories; will you tell me some of them?"

"Sir," answered the barber, "let us forbear the stories, if you please, at present. I most humbly beg your majesty to permit me to ask what that Christian, that Jew, that Mohammedan, and that body of the hunchback that lies on the ground, do here before your majesty?"

The sultan smiled at the barber's freedom, and replied, "Why do you ask?"

"Sir," replied the barber, "it concerns me to ask, that your majesty may know I am not so great a talker as some represent me, but a man justly called Silent."

The Sultan of Casgar commanded them to tell him the story of the dwarf. When the barber heard it, "Truly," cried

THE ARABIAN NIGHTS

he, "this is a surprising story; but I wish to examine the dwarf a little nearer."

He approached him, sat down on the ground, took his head between his knees, and after he had examined him steadfastly, broke into such an immoderate fit of laughter that he fell backward on the ground, without considering that he was before the Sultan of Casgar.

As soon as he came to himself, "Silent man," said the sultan, "why do you laugh?"

"Sir," answered the barber, "I swear by your majesty's benevolence that the dwarf is not dead; he is yet alive, and I will convince you this minute."

So saying, he took a box wherein he had several medicines, that he carried about him to use as occasion might require, and drew out a little vial of balsam, with which he rubbed the hunchback's neck a long time; then he took out of his case a neat iron instrument, which he put betwixt his teeth, and, after he had opened his mouth, he thrust down his throat a pair of small pincers, with which he took out a bit of fish and bone, which he showed to all the people. Immediately hunchback sneezed, stretched forth his arms and feet, opened his eyes, and showed several other signs of life.

The Sultan of Casgar, and all who were witnesses of this operation, were less surprised to see hunchback revive, after he had passed a whole night and a great part of the day without giving any sign of life, than at the merit and capacity of the barber who performed this; and, notwithstanding all his faults, began to look upon him as a great physician. The sultan, transported with joy and admiration, ordered the

THE LITTLE HUNCHBACK

story of hunchback to be written down, that the memory might, as it deserved, be preserved forever. Nor did he stop here; but that the tailor, doctor, purveyor, and merchant might remember the adventure which the accident of hunchback had occasioned to them with pleasure, he did not send them away till he had given each of them a very rich robe, with which he caused them to be clothed in his presence. As for the barber, he honored him with a great pension, and kept him near his person.

